

THE BHAGAVAD GÎTÂ

OR

THE LORD'S SONG

TRANSLATED BY

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DEDICATED

TO ALL

ASPIRANTS IN EAST AND WEST

PREFACE

• AMONG the priceless teachings that may be found in the great Hindu poem of the *Mahābhārata*, there is none so rare and precious as this, "The Lord's Song." Since it fell from the Divine lips of Shri Krishna on the field of battle, and stilled the surging emotions of His disciple and friend, how many troubled hearts has it quieted and strengthened, how many weary souls has it led to His Feet. It is meant to lift the aspirant from the lower levels of renunciation where objects are renounced, to the loftier heights where desires are dead, and where the Yogī dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that

fall to his lot in life. That the spiritual man need not be a recluse, that union with the Divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside us but within us—such is the central lesson of the BHAGAVAD GÎTÂ.

It is a Scripture of Yoga: now Yoga is literally Union, and it means harmony with the Divine Law, the becoming one with the Divine Life, by the subdual of all outward-going energies. To reach this, balance must be gained, equilibrium, so that the self, joined to the SELF, shall not be affected by pleasure or pain, desire or aversion, or any of the “pairs of opposites” between which untrained selves swing backwards and forwards. Moderation is therefore the key-note of the GÎTÂ, and the harmonising of all the constituents of man, till they vibrate in perfect attunement with the One, the Supreme SELF. This is the aim the disciple is to set before

him. He must learn not to be attracted by the attractive, nor repelled by the repellent, but must see both as manifestations of the one Lord, so that they may be lessons for his guidance not fetters for his bondage. In the midst of turmoil he must rest in the Lord of Peace, discharging every duty to the fullest, not because he seeks the results of his actions, but because it is his duty to perform them. His heart is an altar, love to his Lord the flame burning upon it; all his acts, physical and mental, are sacrifices offered on the altar; and once offered, he has with them no further concern. They ascend to the Lotus Feet of Îshvara, and, changed by the fire, they retain no binding force on the Soul.

As though to make the lesson more impressive, it was given on a field of battle. Arjuna, the warrior-prince, was to vindicate his brother's title, to destroy a usurper who was oppressing the land;

it was his duty as prince, as warrior, to fight for the deliverance of his nation and to restore order and peace. To make the contest more bitter, loved comrades and friends stood on both sides, wringing his heart with personal anguish, and making a conflict of duties as well as physical strife. Could he slay those to whom he owed love and duty, and trample on ties of kindred? To break family ties was a sin; to leave the people in cruel bondage was a sin; where was the right way? Justice must be done, else law would be disregarded; but how slay without sin? The answer is the burden of the book: Have no personal interest in the event; carry out the duty imposed by the position in life; realise that Îshvara, at once Lord and Law, is the Doer, working out the mighty evolution that ends in bliss and peace; be identified with Him by devotion, and then perform duty as duty, fighting without passion or desire, with-

out anger or hatred; thus activity forges no bonds, Yoga is accomplished, and the Soul is free. •

Such is the obvious teaching of this sacred book. But as all the acts of an Avatâra are symbolical, we may pass from the outer to the inner planes, and see in the field of Kurukshetra the battlefield of the Soul, and in the sons of Dritarâshtra enemies it meets in its progress; Arjuna becomes the type of the struggling Soul of the disciple, and Shrî Krishna is the Logos of the Soul. Thus the teaching of the ancient battlefield gives guidance in all later days, and trains the aspiring Soul in treading the steep and thorny Path that leads to Peace. To all such Souls in East and West come these Divine lessons, for the Path is one, though it has many names, and all Souls seek the same goal, though they may not realise their unity.

In order to gain something of the precision of the Sanskrit, a few technical but fairly familiar terms have been given in the original; Manas is thus retained, and may be explained for non-Theosophical readers as meaning Mind, both in the lower mental processes in which it is swayed by the senses, by passions and emotions, and in the higher processes of reasoning; Buddhi is the faculty above the ratiocinating mind, and is the Pure Reason, exercising the discriminative faculty of Intuition, of spiritual discernment; if these words are translated in various ways in different passages, as heart, mind, understanding, etc., etc., the BHAGAVAD GÎTÂ loses much of its practical value as a treatise on Yoga, and the would-be learner becomes confused. The adjectival ending "ic" is used in forming adjectives from Sanskrit nouns, although its use is sometimes a barbarism.* Thus Râjasic is used for Râjasa.

To further aid the careful student, original terms are sometimes added in foot-notes, where they seem to clarify the meaning. The epithets applied to Shri Krishna and Arjuna—the variety of which is so characteristic of Sanskrit conversation—are for the most part left untranslated, as being musical they thus add to the literary charm, whereas the genius of English is so different from that of Sanskrit, that the many-footed epithets become sometimes almost grotesque in translation. Names derived from that of an ancestor, as Pârtha, meaning the son of Prithâ, Kaunteya, meaning the son of Kuntî, are used in one form or the other, according to the rhythm of the sentence. One other trifling matter, which is yet not trifling if it aids the student; when Âtmâ means the One SELF, the SELF of all, it is printed in small capitals; where it means the lower, the personal self, it is printed in ordinary type; this is done because

there is sometimes a play on the word, and it is difficult for an untrained reader to follow the meaning without some such assistance.

My wish, in adding this translation to those already before the public, was to preserve the spirit of the original, especially in its deeply devotional tone, while at the same time giving an accurate translation, reflecting the strength and the terseness of the Sanskrit. In order that mistakes, due to my imperfect knowledge, might be corrected, all of this translation has passed through the hands of one or other of the following gentlemen—friends of mine at Benares—to whom I here tender my grateful acknowledgments: Bâbus Pramada Das Mittra, Ganganath Jha, Kali Charan Mittra, and Upendranath Basu. A few of the notes are also due to them.

ANNIE BESANT.

THE BHĀGAVAD GĪTĀ.

THE LORD'S SONG.

FIRST DISCOURSE.

AUM!

Dhritarâshtra said :

On the holy plain, on Kurukshetra,
gathered together, eager for battle, what
did they do, O Sanjaya, my people and
the Pândavas ? (1)

Sanjaya said :

Having seen arrayed the army of the
Pândavas, the Râjâ Duryodhana ap-
proached his teacher¹, and spake these
words : (2)

¹ Drona, the son of Bharadvâja

"Behold this mighty host of the sons" of Pāndu, O Teacher, arrayed by the son of Drupada, thy wise disciple. (3)

Heroes are these, mighty bowmen, to Bhîma and Arjuna equal in battle; Yuyudhâna, Virâta, and Drupadâ of the great car : (4)

Drishtaketu, Chekitâna and the Râjâ of Kâshî, the valiant; Purujit and Khuntibhoja, and Shaivya, bulls¹ among men ; (5)

Yudhâmanyu the strong, and Uttomauja the brave; Saubhadra and the Draupadeyas,² all of great cars. (6)

Know also those who are the chief of ours, O best of the Twice-born, the leaders of my army ; these I name to thee for thy information : (7)

¹ The bull, as the emblem of manly strength and vigour, is often used an epithet of honour

² The son of Subhadra, Krishna's sister, and Arjuna, and the sons of Drupadi by the five sons of Pāndu

Thou, Lord, and Bhîshma, and Karna
and Kripa, conquering in battle ; Ashvat-
thâma, Vikarna, and Saumadatta¹ also ;
(8)

And many others, heroes, ready for my
sake to give up their lives, trained in
divers weapons and missiles and all well-
skilled in war. (9)

Yet insufficient seems this army of ours,
though commanded by Bhîshma, while
sufficient seems that army of theirs, com-
manded even by Bhîma² ; (10)

Therefore in the rank and file let all
stand firmly in their respective divisions,
supporting Bhîshma, even all ye
Generals." (11)

To enhearten him, the Ancient of the
Kurus, the Grandsire³, the glorious, blew

¹ The son of Somadatta.

² The commentators differ in their interpretation of this verse ; Anandagiri takes it to mean just the reverse of Dridhau Svâmi, and connects " Apary-
âptam " with the army of the Pândavas.

³ Bhîshma.

his conch, sounding on high a lion's roar.
(12)

Then conches and kettledrums, tabors
and trumpets and cowhorns, suddenly
blared forth, and the sound was an uproar.
(13)

Then stationed in their great war-
chariot, yoked to white horses, Mādhava¹
and the son of Pāndu² blew their divine
conches,
(14)

Pāñchajanya by Hrishīkesha, and
Devadatta by Dhananjaya.³ Vrikodara,⁴
the terrible in action, blew his mighty
conch, Paundra ;
(15)

The Rājā, the son of Kuntī, Yudhish-

¹ Shri Krishna

² Arjuna.

³ Pāñchajanya, Shri Krishna's conch, was made from the bones of the giant Panchajana, slain by him ; the title Hrishikesha is " Lord of the senses." Dhananjaya, the " conqueror of wealth," is a title often given to Arjuna, whose conch is the " God-given."

⁴ Bhīma ; the meaning of the name of his conch is doubtful.

' thira, [blew] Anantavijaya ; Nakula and Sahadeva Sughosha and Manipushpaka.¹
(16)

And Kâshya², chief of bowmen, and Shikandin of the great car, Drishtadyumna and Virâta and Sâtyaki, the unconquered,
(17)

Drupada and the Draupadcyas, O Lord of Earth, and Saubhadra, the great-armed, on all sides their several conches blew.
(18)

" That tumult pierced the hearts of the sons of Dhritarâshtra, for truly the uproar re-echoed from earth and sky. (19)

Then beholding the sons of Dhritarâshtra standing arrayed, and the flight of missiles about to begin, he whose crest is an ape, the son of Pându, took up his bow,
(20)

¹ The conches of the remaining three brothers were named respectively, " Endless Victory," " Honey-tone " and " Jewel-blossom."

² The king of Kâshî, the modern Benares.

And spake this word to Irishīkesha, O Lord of Earth.

(Arjuna said :)

“In the midst, between the two armies,
my chariot stay, O Achyuta,¹ (21)

While I behold these standing, long;
ing for battle, with whom I must strive in
this tremendous war, (22)

And gaze on those here gathered
together, ready to fight, desirous of plea-
sing the evil-minded son of Dhritarâshtra.”
(23)

Sanjaya said :

Thus addressed by Gudâkesha,² Irishī-
kesha, O Bhârata ! stayed that best of
chariots in the midst, between the two
armies, (24)

Over against Bhîshma, Drona and all
the rulers of the world, and said: “O

¹ The changeless, the immovable.

The lord of sleep, Arjuna.

Pârtha, behold these Kurus gathered together." (25)

Then saw l'ârtha standing there uncles and grandfathers, teachers, mother's brothers, cousins, their sons and grandsons, comrades, (26)

Fathers-in-law and benefactors also in both armies; seeing all these kinsmen, thus standing arrayed, Kaunteya,¹ (27)

Deeply moved to pity, this uttered in sadness :

Arjuna said :

Seeing these my kinsmen arrayed, O Krishna, eager to fight, (28)

My limbs fail and my mouth is parched, my body quivers and my hair stands on end, (29)

Gândîva slips from my hand, and my skin burns all over, I am not able to stand, and my mind is whirling, (30)

¹ The son of Kuntî, Arjuna.

And I see adverse omens, O Keshava.¹
 Nor do I foresee advantage by slaying
 kinsmen in battle. (31)

For I desire not victory, O Krishna,
 nor kingship, nor pleasures; what is king-
 ship to us, O Govinda, what enjoyment,
 or even life? (32)

Those for whose sake we desire king-
 ship, enjoyments and pleasures, they stand
 here in battle, abandoning breath and
 riches— (33)

Teachers, fathers, sons, as well as
 grandfathers, mother's brothers, fathers-
 in-law, grandsons, brothers-in-law, and
 other relatives. (34)

These I do not wish to kill, though
 [myself] slain, O Madhusûdana,² even
 for the sake of the kingship of the three
 worlds; how then for earth! (35)

Slaying these sons of Dhritarâshtra,

¹ An epithet, referring to hair—hairy.

² The slayer of Madhu, a demon.

what pleasure may be ours, O Janârdana?¹ killing these felons, sin will but take hold of us. . (36)

It is not proper to kill the sons of Dhritarâshtra, our relatives; for how, killing our kinsmen, may we be happy, O Mâdhava? (37)

Although these, with intelligence overpowered by greed, see no guilt in the destruction of a family, no crime in hostility to friends, (38)

Why should we not learn to turn away from such a sin, O Janârdana, seeing the evils in the destruction of a family? (39)

In the destruction of a family the immemorial family Dharmas² perish; in the perishing of Dharma, lawlessness overcomes the whole family; (40)

¹ "Destroyer of the people." Shri Krishna as the conquering warrior against all forms of evil.

² Dharma is a wide word, primarily meaning the essential nature of a thing; hence, the laws of its being, its duty; and it includes religious rites, appropriate to those laws.

Owing to predominance of lawlessness, O Krishna, the women of the family become corrupt ; women corrupted, O Vārsh-
 neya,¹ there ariseth caste-confusion ; (40)

This confusion draggeth to hell the family-slaughterers and the family; for their ancestors fall, deprived of rice-balls and libations. (42)

By these caste-confusing misdeeds of the family-slaughterers, the eternal caste Dharma and family Dharma are abolished. (43)

Of the men whose family Dharma is extinguished, O Janârdana, the abode is everlastingly in hell. Thus have we heard. (44)

Alas! in committing a great sin are we engaged, we who are endeavouring to kill our kindred from greed of the pleasures of kingship. (45)

If the sons of Dhritarâshtra, weapon-in-hand, should slay me, unresisting,

¹ Belonging to the family of Vrishni.

anarmed, in the battle, that would for me
be the better. (46)

Sanjaya said :

Having thus spoken on the battle- [field],
Arjuna sank down on the seat of the
chariot, casting away his bow and arrow,
his mind overborne by grief. (47)

Thus in the glorious Upanishad of the BHA-
GAVAD GĪTĀ, the Science of Brahman, the Scrip-
ture of Yoga, the Dialogue between Shri
Krishna and Arjuna, the first Discourse, en-
titled :

THE DESPONDENCY OF ARJUNA.

SECOND DISCOURSE.

Sanjaya said :

To him thus with pity overcome, with smarting brimming eyes, despondent, Madhusûdana spake these words : (1)

The Blessed Lord said :

Whence hath this dejection befallen thee in this perilous strait, un-âryan, Svarga-closing,¹ infamous, O Arjuna ?² (2)

Yield not to impotence, O Pârtha ! it doth not befit thee. Shake off this paltry faint-heartedness ! Stand up, Parantapa !³ (3)

¹ Literally, non-Svargan ; cowardice in the Kshatriya closed on him the door of Svarga, heaven.

² Conqueror of foes.

Arjuna said :

How, Madhusûdana, shall I attack with arrows in battle Bhîshma and Drona, worthy of reverence, O slayer of foes! (4)

Better to eat in this world even the beggar's crust than to slay these Gurus, high-minded. Slaying these Gurus, well-wishers,¹ I should taste of blood-besprinkled feasts. (5)

Nor know I which for us would be the better, that we conquer them or they conquer us—these, whom having slain we should not care to live, even these arrayed against us, the sons of Dhritarâshtra. (6)

My heart is weighed down with the vice of faintness ; my mind is confused as to Dharma. I ask Thee which may be the better—that tell me decisively. I am

¹More often translated, "greedy of wealth," but the word is used elsewhere for well-wisher, and the term is more in accordance with the tone of Arjuna's remarks.

Thy disciple, suppliant to Thee; teach me. (7)

For I see not that it would drive away this anguish that withers up my senses, if I should attain monarchy on earth without a foe, or even the sovereignty of the Gods. (8)

Sanjaya said :

Gudâkesha, conqueror of his foes, having thus addressed Hrishîkesha, and said to Govinda, "I will not fight!" became silent. (9)

Then Hrishîkesha, tenderly smiling, O Bhârata, in the midst of the two armies, to him, despondent, spake these words: (10)

The Blessed Lord said :

Thou grievest for those that should not be grieved for, and speakest words of wisdom.¹ The wise grieve neither for the living nor for the dead. (11)

¹ Words that sound wise but miss the deeper sense of wisdom

Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. (12)

As the Dweller in the body seeketh in the body childhood, youth and old age, so passeth he on to another body ; the well-balanced grieveth not thereat. (13)

The contacts of the senses, O son of Kuntî, giving cold and heat, pleasure and pain, they come and go, impermanent ; endure them bravely, O Bhârata. (14)

The man whom these torment not, O chief of men, balanced in pain and pleasure, tranquil, he is fitted for immortality. (15)

The unreal hath no being ; the real never ceaseth to be ; the truth about both hath been perceived by the Seers of the Essence of things.¹ (16)

Know THAT to be indestructible by Whom all this is pervaded. Nor can any

¹ Tattva

work the destruction of that Imperishable One. (17)

These bodies of the Embodied One, which is eternal, indestructible, and boundless, are known as finite. Therefore fight, O Bhârata. (18)

He who regardeth This¹ as a slayer, and he who thinketh It is slain, both of them are ignorant. It slayeth not, nor is It slain. (19)

It is not born, nor doth It die: nor having been, ceaseth It any more to be: unborn, perpetual, eternal and ancient, It is not slain when the body is slaughtered. (20)

Who knoweth It indestructible, perpetual, unborn, undiminishing, how can that man slay, O Pârtha, or cause to be slain? (21)

As a man, casting off worn-out garments, taketh new ones, so the Dweller

¹ The Dweller in the body.

in the body, casting off worn-out bodies, entereth into others that are new. (22)

Weapons cleave It not, nor fire burneth It, nor waters wet It, nor wind drieth It away. (23)

Uncleavable It, incombustible It, and indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient, (24)

Unmanifest, unthinkable, immutable, It is called; therefore knowing It as such, thou shouldst not grieve. (25)

And if thou thinkest of It as constantly being born and constantly dying, even then, O mighty-armed, thou shouldst not grieve. (26)

For sure is the death of him that is born, and sure the birth of him that is dead; therefore over the inevitable thou shouldst not grieve. (27)

Beings are unmanifest in their origin, manifest in their midmost state, O Bhârata, unmanifest also are they in

dissolution. What room then for lamentation ? (28)

As marvellous one regardeth It ; as marvellous another speaketh thereof ; as marvellous another heareth thereof ; yet, having heard, none indeed understandeth. (29)

This Dweller in the body of everyone is ever invulnerable, O Bhârata ; therefore thou shouldst not grieve for any creature. (30)

Further, looking upon thine own Dharma, thou shouldst not tremble ; for there is nothing more welcome to a Kshattriya than righteous war. (31)

Happy are the Kshattriyas, O Pârtha, who obtain such a fight, spontaneously offered as an open door to Svarga. (32)

But if thou wilt not carry on this righteous warfare, then, casting away thine own Dharma and thine honour, thou wilt incur sin. (33)

Men will recount thy perpetual dis-

honour, and, to a noble nature, dishonour is worse than death. (34)

The great car-warriors¹ will think thou hast fled the battle from fear, and thou that wast highly thought of by them, wilt be lightly held. (35)

Many unseemly words will be spoken by thine enemies, slandering thy strength ; what more painful than that ? (36)

Slain, thou wilt obtain Svarga ; victorious, thou wilt enjoy the earth ; therefore stand up, O son of Kunti, resolute to fight. (37)

Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle ; thus thou shalt not incur sin. (38)

This teaching set forth to thee is in accordance with the Sâmkhya ; hear it now according to Yoga, imbued with which teaching, O Pârtha, thou shalt cast away the bonds of action. (39)

¹The generals

In this there is no loss of effort, nor is there disappointment. Even a little of this Dharma frees one from great fear.

(40)

The determinate Reason is but one in this mortal life, O joy of the Kurus; many branched and endless are the thoughts of the irresolute.

(41)

Flowery speech is uttered by the foolish, rejoicing in the words of the Vedas, O Pārtha; "There is naught but this," say they.

(42)

With Kāma for Self,¹ with Svarga for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship.

(43)

For them who cling to pleasure and lordship, whose minds are captivated by such (speech), is not designed this (deter-

¹ Those whose very self is Kāma, *i.e.*, desire, and who therefore act with a view to win Svarga, and also rebirth to wealth and rank.

minate) reason, on contemplation¹ steadily bent. (44)

The Vedas deal with the three attributes;² be thou without these three attributes, O Arjuna; without the pairs of opposites, over steadfast in Sattva, careless of possessions, full of the SELF. (45)

All the Vedas are as useful to an enlightened Brâhman, as is a tank in a place covered all over with water. (46)

Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached. (47)

Perform action, O Dhananjaya, dwelling in union with the Divine', renouncing attachments, and balanced evenly in suc-

¹ Samâdhi.

² Gunas = attributes, or forms of energy. They are Sattva, purity, Rajas, activity or passion, Tania, inertness or darkness

³ Dwelling in Yoga.

cess and failure ; equilibrium is called
Yoga. (48)

Far lower than Buddhi-Yoga¹ is
action, O Dhananjaya. Take thou refuge
in Buddhi ; pitiable are they who work
for fruit. (49)

United to Buddhi, one abandoneth here
both good and evil deeds, therefore
cleave thou to Yoga ; Yoga is wisdom in
action. (50)

The Sages, united to Buddhi, renounce
the fruit which action yieldeth, and liber-
ated from the bonds of birth, they go to
the blissful Seat. (51)

When thy Buddhi shall pass beyond
this mass of delusion, then thou shalt
rise to indifference as to what has been
heard and shall be heard. (52)

When thy Buddhi, bewildered by the
Shruti, shall stand immovable, fixed in

¹ Union with Buddhi ; the innermost sheath (or
vehicle) of Âtmā.

contemplation, then shalt thou attain to
Yoga¹. (53)

Arjuna said :

What is the mark of him who is stable
of mind, steadfast in contemplation, O
Keshava? how doth the stable-minded
talk, how doth he sit, how walk ? (54)

The Blessed Lord said :

When a man abandoneth, O Pârtha !
all the desires of the heart, and is satisfied
in the SELF by the SELF, then is he
called stable in mind. (55)

He whose Manas is free from anxiety
amid pains, indifferent amid pleasures,
loosed from passion, fear and anger, he is
called a Muni of stable mind. (56)

He who on every side is without attach-
ments, whatever hap of fair and foul,

¹ To union with Âtmâ, the SELF ; Yoga, or
union, means harmony with the Divine Will. The
word translated contemplation is, as before, Sâ-
mâdhi.

who neither likes nor dislikes, of such a one the understanding is well-poised. (57)

When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from the objects of sense, then is his understanding well-poised. (58)

The objects of sense, save those of flavour, turn away from an abstemious Dweller in the body; and even flavour turneth away from him after the Supreme is seen. (59)

O son of Kuntî, the aroused senses of (even) a wise man, though careful, impetuously carry away his Manas. (60)

Having restrained them all, he should sit harmonized, devoted wholly to Me; for whose senses are mastered, of him the understanding is well-poised. (61)

If man, musing on the objects of sense, conceiveth an attachment to these, from attachment ariseth desire; from desire anger¹ cometh forth; (62)

¹ Krodha.

From anger proceedeth delusion; from delusion wandering memory, from wandering memory the destruction of Buddhī, from destruction of Buddhī, he perishes.

(63)

But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the SMĪT, goeth to Peace.

(64)

In that Peace the extinction of all pains ariseth for him, for of him whose heart is peaceful the Buddhī soon attaineth equilibrium.

(65)

There is no Buddhī for the non-harmonized, nor for the non-harmonized is there concentration¹; for him without concentration there is no peace, and for the unpeaceful how can there be happiness?

(66)

The Manas of him who yieldeth to the roving senses destroyeth the understand-

¹ Bhavana

ing, just as the gale (destroyeth) ships upon the waters. (67)

Therefore, O mighty-armed, whose senses are all completely restrained from their objects of sense, of him the understanding is well poised. (68)

That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then is night for the Muni who seeth.¹ (69)

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved—not he who desireth desire. (70)

Who so forsaketh all desires and goeth onwards free from yearnings, humble and unselfish—he goeth to Peace. (71)

¹ The sage is awake to things over which the ordinary man sleeps, and *vice versa*; the eyes of the sage are open to truths shut out from the common vision, while that which is real for the masses is illusion for the sage.

This is the Brahman state, O son of Prithâ. Having attained thereto none is bewildered. Who at the death-hour is established therein, he too goeth to the Nirvâna of Brahman. (72)

Thus in the glorious Upanishads of the BHAGAVAD GÎTA, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Second Discourse, entitled

YOGA BY THE SÂNKHYA.

THIRD DISCOURSE.

—
Arjuna said:

If it be thought by Thee that knowledge is superior to action, O Janârdana, why dost Thou, O Keshava! enjoin on me this terrible action? (1)

With these perplexing words Thou only confusest my understanding¹; therefore tell me with certainty the one (way) by which I may reach bliss? (2)

The Blessed Lord said:

In this world there is a twofold path, as I before said, O sinless one, that of Yoga by knowledge—of the Sâmkhyas, and that of Yoga by action—of the Yogis. (3)

¹ Buddhî.

Man winneth not freedom from activity by abstaining from action, nor by mere renunciation (of activity) doth he rise to perfection. (4)

Nor can anyone, even for an instant, remain actionless; for helplessly is everyone driven to action by the energies¹ born of Nature.² (5)

Who, controlling the organs of action, sitteth dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite. But who, controlling the senses by Manas, O Arjuna, (6)

With the organs of action without attachment, performeth Yoga by action,³ he is worthy. (7)

Perform thou right action, for action is superior to inaction, and, inactive, even

¹ Guna.

² Prakriti.

³ Karma-Yoga is the consecration of physical energy on the Divine Altar, i.e., the using of one's organs of action simply in service, in obedience to Law and Duty.

the maintenance of thy body would not be possible. (8)

The world is bound by all action, by action with sacrifice for object ; with such object, free from attachment, O son of Kuntī, perform thou action. (9)

Having in ancient times emanated mankind by sacrifice, the Lord of Emanation¹ said: "By this shall ye propagate ; be this to you the Kāmāduk² ; (10)

"With this nourish ye the Gods, and may the Gods nourish you ; thus nourishing one another, ye shall reap the supremest good. (11)

"For, nourished by sacrifice, the Gods shall bestow on you the enjoyments you desire." A thief verily is he who enjoyeth what is given by Them without returning the gift. (12)

¹ Prajāpati

² Literally, desire-milk, the cow of Indra, from which each could milk what he wished for, hence the giver of desired objects

The righteous, who eat the remains of the sacrifice, are freed from all sins ; but the impious, who dress food for their own sakes, they verily eat sin. (13)

From food creatures become ; from rain is the production of food ; rain proceedeth from sacrifice ; sacrifice ariseth out of action ; (14)

Know thou from Brahmâ¹ action groweth, and Brahmâ from the Imperishable cometh. Therefore Brahman, the all-permeating, is ever present in sacrifice. (15)

He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O son of Prithâ, liveth in vain. (16)

But the man verily who rejoiceth in the SELF, with the SELF is satisfied, and is content in the SELF, for him there is nothing to do ; (17)

An Indian of much knowledge translates Brahmâ here as " the Vedas."

For him there is no interest in¹ things done in this world, nor any in things not done, nor doth any object of his depend on any being. (18)

Therefore, without attachment, constantly perform action which is duty, for, performing action without attachment, man verily reacheth the Supreme.

(19)

Janaka and others indeed attained to perfection by action ; then having an eye to the protection of the masses also, thou shouldst perform action. (20)

Whatsoever a great man doeth, that other men also do ; the standard he setteth up, by that the people go. (21)

There is nothing in the three worlds, O Pārtha, that should be done by Me, nor anything unattained that might be attained ; yet I mingle in action. (22)

For if I mingled not ever in action, unwearied, men all around would follow My path, O son of Prithā, (23)

- These worlds would fall into ruin, if I did not perform action ; I should be the author of confusion of castes, and should destroy these creatures. (24)

As the ignorant act from attachment to action, O Bñârata, so should the wise act without attachment, desiring the maintenance of mankind. (25)

Let no wise man unsettle the mind of ignorant people attached to action ; but acting in harmony (with Me) let him render all action attractive. (26)

Actions are wrought by the energies of Nature only. The self, deluded by egoism,¹ thinketh : " I am the doer." (27)

But he who knoweth the Essence, O mighty-armed, the divisions of the energies and functions, holding that " the energies move amid the energies "² is not bound. (28)

¹ Ahankâra, the separate " I am "

² The energies as sense-organs move amid the energies as sense-objects A suggested reading is " The functions dwell in the propensities "

Those deluded by the energies of Nature are attached to the functions of the energies. The man of perfect knowledge should not unsettle the foolish whose knowledge is imperfect. (29)

Surrendering all actions to Me, with thy thoughts (resting) on the Supreme SELF, from hope and egoism freed, and of mental fever cured, engage in battle. (30)

Who abide ever in this teaching of Mine, full of faith and free from cavilling, they too are released from actions. (31)

Who carp at My teaching and act not thereon, senseless, deluded in all knowledge, know thou them to be given over to destruction. (32)

Even the man of knowledge acteth according to his own nature ; beings follow nature ; what shall restraint avail ? (33)

Affection and aversion for the objects of sense abide in the senses ; let none come under the dominion of these two ; they are his adversaries, (34)

Better one's own Dharma, though destitute of merit, than the Dharma of another, well-discharged. Better death in the discharge of one's own Dharma ; the Dharma of another is full of danger. (35)

Arjuna said :

But dragged on by what does a man commit sin, reluctantly indeed, O Vārshneya, as it were by force constrained ? (36)

The Blessed Lord said :

It is desire, it is wrath, begotten by the Rajas-energy ; all-consuming, all-polluting, know thou this as our foe here on earth. (37)

As a flame is enveloped by smoke, as a mirror by rust, as an embryo is wrapped by the womb, so This¹ is enveloped by it. (38)

Enveloped is wisdom by this constant

¹ The universe. " This " as opposed to " THAT," the Eternal. Some say " This " stands for knowledge.

enemy of the wise in the form of desire, which is insatiable and is a flame. (39)

The senses, Manas and Buddhi are said to be its seat; by these enveloping wisdom, it bewilders the Dweller in the body. (40)

Therefore, O best of the Bhāratas, from the first, mastering the senses, do thou cast off this thing of sin, destructive of wisdom and knowledge ! (41)

It is said that the senses are great; greater than the senses is Manas; greater than Manas is Buddhi; but what is greater than Buddhi, is He.¹ (42)

Thus understanding Him as greater than Buddhi, restraining the self by the SELF, slay thou, O mighty-armed, the enemy in the form of desire, difficult to overcome. (43)

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Third Discourse, entitled:

THE YOGA OF ACTION.

¹ The Supreme

FOURTH DISCOURSE.



The Blessed Lord said:

This imperishable Yoga I declared to Vivasvat; Vivasvat taught it to Manu; Manu to Ikshvâku told it; (1)

This, handed on down the line, the King-Sages knew. This Yoga by great efflux of time decayed in the world, O Parantapa. (2)

This same ancient Yoga hath been to-day declared to thee by Me, for thou art My devotee and My friend; it is the Supreme Secret. (3)

Arjuna said:

Later was Thy birth, earlier the birth of Vivasvat; how then should I understand Thee: "I declared it in the beginning"? (4)

The Blessed Lord said :

Many births have been left behind by Me and by thee, O Arjuna. I know them all, but thou knowest not thine, Parantapa. (5)

Though unborn, the imperishable SELF, and also the Lord of all beings, ruling over Nature, which is Mine own, yet I am born through My own Mâyâ.¹ (6)

Whenever there is decay of Dharma, O Bhârata, and there is exaltation of Adharma,² then I Myself come forth : (7)

For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing Dharma, I am born from age to age. (8)

He who thus knoweth My divine birth

¹ The power of thought that produces form, which is transient and therefore unreal compared with the eternal Reality ; hence Mâyâ comes to be taken as the power of producing illusion.

² The opposite of Dharma, all that is disorderly, against the nature of things.

and action, in its essence, is not born again, having abandoned the body, but he cometh unto Me, O Arjuna. (9)

Freed from passion, fear and anger, thinking on Me, taking refuge in Me, purified in the fire of wisdom,¹ many have entered into My Being. (10)

However men approach Me, even so do I accept them, for the path men take from every side is Mine, O Pârtha. (11)

They who long after success in action sacrifice on earth to the Gods; for in brief space verily, in this world of men, success is born of action. (12)

The four castes emanated from Me, by the different distribution of energies and actions; know Me to be the author of them, though the actionless and inexhaustible. (13)

Nor do actions pollute Me, nor is the fruit of action desired by Me. He who

¹ Tapas, from Tap, blazing like fire

thus knoweth Me is not bound by actions. (14)

Having thus known, our forefathers performed action for the sake of liberation; therefore do thou also perform action, as did our forefathers in the olden time. (15)

“What is action, what ‘inaction?’”
Even the wise are hereby perplexed. I will declare to thee the action by knowing which thou shalt be loosed from evil. (16)

It is needful to discriminate action, to discriminate unlawful action, and to discriminate inaction; difficult to tread is the path of action. (17)

He who can see inaction in action, and action in inaction, he is spiritually wise among men, he is harmonious, he hath performed all action. (18)

Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, he is called a Sage by the spiritually wise. (19)

Having abandoned all attachment to the fruit of action, always content, seeking refuge in none, although doing actions he is not doing anything. (20)

Free from desire, his thoughts controlled by the SELF, having abandoned all attachment, performing action by the body alone, he doth not commit sin. (21)

Content with whatsoever he receiveth, free from the pairs of opposites, without envy, balanced in success and failure, though he hath acted he is not bound; (22)

For, with attachment dead, harmonious, his thoughts established in wisdom, his works sacrifices, all his action melts away. (23)

Brahman the oblation, Brahman the clarified butter, are offered to Brahman the fire, by Brahman; unto Brahman verily shall he go who in his action meditateth wholly upon Brahman. (24)

Some Yogis offer up sacrifice to the

Gods¹; others sacrifice only by pouring sacrifice into the fire of Brahman; (25)

Some pour as sacrifice hearing and the other senses into the fires of concentration; some pour sound and the other objects of sense into the fires of the senses as sacrifice; (26)

Others again into the wisdom-kindled fires of concentration in, and union with, the SELF, pour as sacrifice all the functions of the senses and the functions of life; (27)

Yet others the sacrifice of wealth, the sacrifice of austerity, the sacrifice of Yoga, the sacrifice of silent reading and wisdom, men concentrated and of effectual vows; (28)

Yet others pour as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, impeding the channels of the outgoing and incoming

¹ Literally, divine sacrifice.

breaths, solely absorbed in Prânâyâma;¹
(29)

Others, regular in food, pour as sacrifice
their life-breaths in life-breaths. All these
are knowers of sacrifice, and by sacrifice
their sins are put an end to. (30)

The eaters of the amrita² remains of
sacrifices go to the Eternal Brahman.
This world is not for the non-sacrificer,
much less the other, O best of the Kurus.
(31)

Many and various sacrifices are thus
spread out before Brahman. Know thou
that all these are born of action, and thus
knowing thou shalt be free (32)

Better than the sacrifice of wealth is
the sacrifice of wisdom, O Parantapa.
All actions in their entirety, O Pârtha,
are contained in wisdom. (33)

¹ Restraint of breath, a technical name for this practice.

² Amrita is the elixir of immortality.

Learn thou this by discipleship,¹ by questionings, and by worship. The wise, the Seers of the Essence of things, will instruct thee in wisdom, (34)

And having known this, thou shalt not again fall into this confusion, O Pândava; for by this thou wilt see all beings without exception in the SELF and all in Me. (35)

Even if thou beest among all evil men the most evil-doing, yet shalt thou escape from all sin by the raft of wisdom. (36)

As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduce all actions to ashes. (37)

Verily there is no purifier in this world of ~~the~~ same worth as wisdom; he that is perfected in Yoga finds it in the SELF with the efflux of time. (38)

The man who is full of faith² and who hath mastery over his senses obtaineth

¹ Literally, falling at the feet, i.e., the feet of the Teacher

² Who is intent upon faith

wisdom, and having obtained wisdom he goeth swiftly to the supreme Peace. (39)

But the ignorant, faithless, doubting self goeth to destruction, neither in this world nor in that beyond is there happiness for the doubting self. (40)

He who hath renounced actions by Yoga, who hath cloven asunder doubt by wisdom, who is ruled by the SELF,¹ actions do not bind him, O Dhananjaya. (41)

Therefore, with the sword of the wisdom of the SELF cleave asunder this ignorance-born doubt, dwelling in thy heart, and be established in Yoga. Stand up, O Bhârata ! (42)

Thus in the glorious Upanishads of the BHAGAVAD GÎTÂ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Fourth Discourse, entitled

THE YOGA OF WISDOM.

¹ Madhusûdana explains *dimavantam* as "always watching."

FIFTH DISCOURSE.

Arjuna said : *

Renunciation of actions, O Krishna, thou praisest, and then Yoga. Of the two which one is the better ? Tell me that conclusively. (1)

The Blessed Lord said :

Renunciation and Yoga by action both lead to the highest bliss ; of the two, Yoga by action is verily better than renunciation of action. (2)

He should be known as a perpetual Sannyâsî,¹ who neither hateth nor desireth ; free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. (3)

¹ An ascetic who renounces all.

Children, not Sages, speak of the Sāṅkhya and Yoga as different; he who is duly established in one obtaineth the fruits of both. (4)

That place which is gained by the Sāṅkhyas is reached by the Yogīs also. He seeth, who seeth that the Sāṅkhya and the Yoga are one. (5)

But for him without Yoga, O mighty-armed, renunciation is hard to attain to; the Yoga-harmonised Muni¹ swiftly goeth to Brahman. (6)

He who is harmonised by Yoga, the self purified, SELF-ruled, the senses subdued, whose SELF is the SELF of all beings, although acting he is not polluted. (7)

"I do not anything," should think the harmonised one, who knoweth the Essence of things; in seeing, hearing, touching,

¹ A saint; in its original meaning one who observed the vow of silence.

smelling, eating, moving, sleeping,
breathing, (8)

Speaking, letting go, grasping, opening
and closing the eyes, he saith: "The senses
move among the objects of sense." (9)

He who acteth, placing all actions in
Brahman, abandoning attachment, is un-
polluted by sin as a lotus-leaf by the
waters. (10)

Wholly by the body, by Manas, by
Buddhi, and even by the senses, Yogis
perform action, having abandoned attach-
ment, for the purification of the self. (11)

The harmonised man, having abandoned
the fruit of action, attaineth to everlasting
Peace; the non-harmonised, impelled by
desire, attached to fruit, are bound. (12)

Renouncing all actions by Manas, the
sovereign Dweller in the body resteth
serenely in the nine-gated city,¹ neither
acting nor causing to act. (13)

¹ The body, often called the city of Brahman.

The Lord of the world produceth neither the faculty of acting, nor actions, nor the union together of action and its fruit ; Nature, however, energiseth. (14)

The Lord accepteth neither the evil nor yet the well-doing of any. Wisdom is enveloped by unwisdom ; therewith mortals are deluded. (15)

Verily, in whom unwisdom is destroyed by the wisdom of the SELF, in them wisdom irradiates that Highest, shining as the Sun. (16)

Thinking on THAT, the SELF THAT, believing in THAT, solely devoted to THAT, they go whence there is no return, their sins dispelled by wisdom. (17)

The Sage looketh equally on a perfectly learned and humble Brâhman, a cow, an elephant, and even a dog, and a Svapâka.¹ (18)

Even here on earth everything is over-

¹ The lowest class of outcasts.

come by those of balanced constant Manas; Brahman is incorruptible and balanced; therefore they are established in Brahman. (19)

One should neither rejoice in obtaining what is pleasant, nor sorrow in obtaining what is unpleasant; with Buddhi firm, unperplexed, the Brahman-knower is established in Brahman. (20)

He whose self is unattached to external contacts finds joy in the SELF; and he, having the self harmonised with Brahman by Yoga, enjoys happiness exempt from decay. (21)

The delights that are contact-born they are verily wombs of pain, for they have beginning and ending, O Kaunteya; not in them may rejoice the spiritually wise. (22)

He who is able to endure here on earth, ere he be liberated from the body, the impact produced by desire and passion, he is harmonised, he is a happy man. (23)

He who is happy within, who rejoices within, and who is illuminated within, he, a Yogî, goeth to the Nirvâna of Brahman, is of the nature of Brahman. (24)

The Rishis obtain the Nirvâna of Brahman, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings. (25)

Near to the Nirvâna of Brahman approach those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts. (26)

Having made external contacts external, and with gaze fixed between the eyebrows; having made the outcoming and incoming breaths equal, sending both through the nostrils, (27)

With senses, Manas and Buddhi controlled, solely devoted to liberation, the Muni, having cast away hope, fear and passion, he verily is liberated for ever. (28)

Having known Me as the Lord of sacri-

fice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace. (29)

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, in the Scripture of Yoga, in the Dialogue between Śrī Krishna and Arjuna, the Fifth Discourse, entitled

THE YOGA OF THE RENOUNCAL OF ACTION.

SIXTH DISCOURSE.

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The Blessed Lord said :

He that performeth action as duty, independently of the fruit of action, he is a Sannyâsî, and he is a Yogî, not he that is without fire, and who doeth nothing.¹

(1)

That which is called renunciation know thou that as Yoga, O Pândava ; nor doth any one become a Yogî with the formative will² unrenounced.

(2)

For a Muni who is seeking Yoga, action is called the method ; for him who enjoyeth it, serenity is called the method. (3)

¹ The Sannyâsî lights no sacrificial fire, and performs no sacrifices nor ceremonies, but merely to omit these, without true renunciation, is not to be a real Sannyâsî.

² The imaginative faculty, that makes plans for the future.

When among the objects of sense and among actions he feeleth no longings, nor any formative willings, then, successful in Yoga, he is called a Sannyâsî. (4)

Let him raise the self by the SELF, nor let the self become disheartened; verily the SELF is the friend of the self, and also the SELF is the self's enemy; (5)

For the SELF is the friend of the self of him in whom the self by the SELF is vanquished; but, full of enmity to the unsubdued self,¹ the SELF verily turneth into an enemy. (6)

The higher Self of him who is SELF-vanquished and peaceful, is calm in cold and heat, pleasure and pain, and also in honour and dishonour. (7)

He who is satisfied with wisdom and knowledge, unchanging, the senses subdued, harmonised, to whom a lump of earth, a stone and gold are the same, is called a Yogî. (8)

¹ Literally, the non-self

He who among lovers, friends, and foes, strangers, neutrals, foreigners and relatives, and also among the righteous and unrighteous, is of balanced Buddhi, is highly esteemed. (9)

Let the Yogî constantly engage himself in Yoga, remaining in a secret place by himself, alone, with thought and self subdued, free from attachment and hope. (10)

In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a cloth, a black antelope skin and kusha grass, (11)

There, having made Manas one-pointed, with thought and the functions of the senses subdued, steady on his seat, he should practise Yoga, for the purification of the self. (12)

Body, head, and neck balanced, immovably steady, looking fixedly at the point of the nose, with unwandering gaze. (13)

The self serene, fearless, firm in the

vow of the Brahmachâri, Manas controlled, thinking on Me, harmonised, let him sit concentrated on Me. (14)

The Yogî, ever united with the SELF, with Manas controlled, goeth to Peace, to the supreme Nirvâna that abideth in Me. (15)

Verily Yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is addicted to too much sleep, or even to wakefulness, O Arjuna. (16)

The Yoga that is pain-destroying is for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking. (17)

When his subdued thought is fixed on the SELF, free from longing after all desirable things, then it is said, "he is harmonised." (18)

"As a lamp sheltered from the wind flickereth not;" such the traditional simile of the Yogî of subdued thought, absorbed in the Yoga of the SELF. (19)

When the mind is quiet, stopped by the practice of Yoga, when he seeth the SELF by the SELF, and in the SELF is satisfied; (20)

When he knoweth the infinite delight grasped by Buddhi, beyond the senses, and, established therein, moveth not from the Reality; (21)

And having obtained it thinketh there is no gain beyond it greater than it; wherein established, no pain, however great, can stagger him; (22)

Be it known that this disconnection from the union with pain is called Yoga. This Yoga must be clung to with a firm conviction and steady thoughts. (23)

Abandoning without reserve all desires born of the imagination, by Manas curbing in the aggregate of the senses on every side, (24)

Little by little let him gain tranquillity by means of Buddhi controlled by steadiness; having made Manas abide in

the SELF, let him not think of anything. (25)

Whensoever the wavering and unsteady Manas goeth forth, then let him rein it in, and replace it, subdued, in the SELF. (26)

Supreme joy is for that Yogī whose Manas is peaceful, whose passion-nature is calmed, who is sinless and of the nature of Brahman. (27)

The Yogī who ever harmonises the self with Brahman, and who hath put away sin, he with ease reacheth the infinite joy of contact with Brahman. (28)

The self, harmonised by Yoga, seeth the SELF abiding in all beings, all beings in the SELF; everywhere he seeth the same. (29)

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he will never lose hold of Me. (30)

He who, established in unity, worshipeth Me, abiding in all beings, that

Yogî cometh to Me, whatever his mode of existence. (31)

He who, through the likeness of the SELF,¹ O Arjuna, seeth identity in everything, whether pleasant or painful, he is regarded as a perfected Yogî. (32)

Arjuna said :

This Yoga which Thou hast declared to be by equanimity, O Madhusûdana, I see not a stable foundation for it, owing to restlessness ; (33)

For Manas is verily restless, O Krishna ; it is impetuous, strong and difficult to bend ; I deem it as hard to curb as the wind. (34)

The Blessed Lord said .

Without doubt, O mighty-armed, Manas is hard to curb and restless ; but it may be curbed by constant practice and by indifference. (35)

¹ The same SELF shining in the heart of each.

Yoga is hard to attain, methinks, by a self that is uncontrolled ; but by the SELF-ruled it is verily to be attained, if he labour to approach thereto with energy.

(36)

Arjuna said :

He who is unsubdued but who possesseth faith, with Manas wandering away from Yoga, and who faileth to attain perfection in Yoga, by what road doth he go, O Krishna ?

(37)

Fallen from both, is he destroyed like a rent cloud, unsteadfast, O mighty-armed, deluded in the path of Brahman ?

(38)

Deign, O Krishna, to completely dispel this doubt of mine ; for there is none to be found save Thyself able to destroy this doubt.

(39)

The Blessed Lord said :

O son of Prithâ, neither in this world nor in the life to come is there destruc-

tion for him; never doth any who worketh righteousness, O beloved, tread the path of woe. (40)

Having attained to the worlds of the pure-doing, and having dwelt there for eternal years, he who fell from Yoga is reborn in a pure and blessed house; (41)

Or else he is born into a family of intelligent Yogîs; but such a birth as that is hard to obtain in this world. (42)

There he obtaineth the complete yogic wisdom belonging to his former body, and then again laboureth for perfection, O joy of the Kurus! (43)

By that former practice he is involuntarily guided. Only wishing to know Yoga, one goeth beyond the Brâhmic word,¹ (44)

But the Yogî, verily, labouring with assiduity, purified from sin, fully perfected through manifold births, he treadeth the supreme Path. (45)

¹ The Vedas.

The Yogî is greater than the ascetics ; he is thought to be greater than even the wise ; the Yogî is greater than the men of action ; therefore become thou a Yog, O Arjuna ! (46)

And among all Yogîs, he who with the inner SELF abideth in Me, who full of faith, adoreth Me, he is considered by Me to be the most completely harmonised. (47)

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Sixth Discourse, entitled :

THE YOGA OF SELF-SUBDUAL.

SEVENTH DISCOURSE.

The Blessed Lord said :

With Manas clinging to Me, O Pârtha constant in Yoga, refuged in Me, how thou shalt without doubt know Me to the uttermost, that hear thou. (1)

I will declare to thee wholly this knowledge and wisdom, which, having known, there is nothing more here remaineth to be known. (2)

Among thousands of men scarce one striveth for perfection ; of the successful strivers scarce one knoweth Me in essence. (3)

Earth, water, fire, air, ether, Manas and Buddhi also and Ahankâra—these are the eightfold division of My Prakriti—¹ (4)

¹ Prakriti is matter in the widest sense of the term, including all that has extension.

This the inferior. Know My other Prakriti, the higher, the Life-Element, O mighty-armed, by which the universe is upheld— (5)

This the treasuring womb verily of all beings. I am the going forth of the whole universe and likewise its dissolving. (6)

There is naught whatsoever higher than I, O Dhananjaya. All this is woven in Me as multitudes of jewels on a string. (7)

I the sapidity in waters, O son of Kuntî; I the radiance in moon and sun; Pranava¹ in all the Vedas, sound in ether, and virility in men; (8)

The pure fragrance of earths and the brilliance in fire am I; the life in all beings, and I am the austerity in ascetics. (9)

Know Me, O Pârtha! as the eternal seed of all beings. I am the Buddhi of the Buddhi-endowed, the splendour of splendid things am I. (10)

¹ The sacred word, Om.

And I the strength of the strong, devoid of desire and passion. In beings I am desire not contrary to Dharma, O Lord of the Bhâratas. (11)

The natures that are Sâttvic, Râjasic, Tâmasic, these know as from Me ; not I in them, but they in Me. (12)

All this world, deluded by these natures made by the three Gunas, knoweth not Me, above these, imperishable. (13)

This divine Mâyâ of Mine, Guna-made, is hard to pierce ; they who come to Me, they cross over this Mâyâ. (14)

The evil-doing, the deluded, the vilest men, they come not to Me, they whose wisdom is destroyed by Mâyâ, who have endued the nature of Asuras. (15)

Fourfold in division are the righteous ones who worship Me, O Arjuna : the suffering, the secker for knowledge, the strenuous, the wise, O Lord of the Bhâratas. (16)

Of these, the wise, constantly harmon-

ised, worshipping the One, is the best ; I am supremely dear to the wise, and he is dear to Me. (17)

Noble are all these, but I hold the wise as verily Myself ; he, SELF-united, is fixed on Me, the highest Path. (18)

At the close of many births the man full of wisdom cometh unto Me : “ Vāsudeva¹ is all,” saith he, the Mahâtma, very difficult to find. (19)

They whose wisdom hath been rent away by desires go forth to other Gods, resorting to various external observances, according to their own natures. (20)

Whosoever seeketh to worship with faith any such semblance, I verily bestow the unswerving faith of that man. (21)

He, united to that faith, seeketh the worship of such a one, and he obtaineth these desires, I verily decreeing the benefits ; (22)

¹ A name for Krishna, as the son of Vasudeva.

Finite indeed their fruit ; this belongeth to those who are of small intelligence. To the Gods go the worshippers of the Gods, but My devotees come unto Me.

(23)

Those without Buddhi think of Me, the Unmanifest, as having manifestation ; they know not My supreme nature, imperishable, most excellent.

(24)

Nor am I of all discovered, enveloped in My Yoga-Mâyâ.¹ This deluded world knoweth Me not, the Unborn, the Imperishable.

(25)

I know the beings that are past, that are present, that are to come, O Arjuna, but not one knoweth Me.

(26)

By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bhârata ! all beings walk this universe wholly deluded, O Parantapa.

(27)

But of those men of pure deeds, in

¹ The creative power of Yoga, all things being the thought-forms of the One.

whom sin is come to an end, they who are freed from the delusive pairs of opposites worship Me, steadfast in vows. (28)

They who strive for liberation from birth and death, refuged in Me, they know Brahman, that Whole, Adhyâtma, and all Karma. (29)

They who know Me as Adhibhûta, as Adhidaiva and as Adhiyagnya¹ they, harmonised in mind, know Me verily in the time of forthgoing.² (30)

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, the Scripture of Yoga, the Dialoguc between Shri Krishna and Arjuna, the Seventh Discourse, entitled :

THE YOGA OF DISCRIMINATIVE KNOWLEDGE.

¹ These five terms mean respectively the Supreme SELF, Action, the Supreme Living Being (in the sense of Element, material for building a universe), the Supreme God, the Supreme Sacrifice. The Sanskrit names are retained, lest the explanation given of them in the next discourse, by Shri Krishna Himself, should lose any of its force.

² Death—going forth from the body.

EIGHTH DISCOURSE

Arjuna said :

What that Brahman, what Adhyâtmâ, what Karma, O Purushottama ? And what is declared Adhibhûta, what is called Adhidaiva ? (1)

What Adhiyagnya, how here in this body, O Madhusûdana ? And how at the time of forthgoing art Thou known by the SELF-controlled ? (2)

The Blessed Lord said :

The Indestructible, the Supreme, is Brahman ; His essential Nature is called Adhyâtmâ ; the expansion that causes the birth of beings is named Karma ; (3)

Adhibhûta is My perishable Nature, and Adhidaiva the life-giving energy ;¹ Adhi-

¹ Purusha, the male creative energy.

yagnya am I, here in the body, O best of living beings. (4)

And he who remembereth Me at the time of the end, being freed from the body, he, going forth, entereth into My being ; there is no doubt of that. (5)

But whosoever at the end, abandoning the body, remembereth any being, he goeth to that, O Kaunteya, ever to that conformed in nature. (6)

Therefore at all times remember Me exclusively, and fight. With Manas and Buddhi set on Me, without doubt thou shalt come to Me. (7)

By the continual practice of Yoga, the mind not passing over to any other, constantly meditating, O Pârtha, one goeth to the Purusha, the Supreme, the Divine. (8)

He who remembereth exclusively the Ancient, the Omniscient, the All-Ruler, minuter than the atom, the support of all, of form unimaginable, beauteous as the sun beyond the darkness, (9)

In the time of forthgoing, with unshaken Manas, fixed in devotion, by the power of Yoga drawing together his life-breath in the centre of the two eyebrows, he goeth to this Purusha, Supreme, Divine. (10)

That indestructible Path, declared by the Veda-knowers, that the controlled and passion-free enter, that desiring Brahmachârya is performed, that I will declare to thee with brevity. (11)

All the gates¹ closed, Manas confined in the heart, the life-breath fixed in his own head, firm in Yoga, (12)

"Om!" the one indestructible Brahman, reciting, exclusively remembering Me; he who thus goeth forth, abandoning the body, he goeth on the highest Path. (13)

He who constantly remembereth Me, not thinking ever of another, of him I am easily reached, O Pârtha, of this ever harmonised Yogî. (14)

¹ The gates of the body, *i.e.*, the sense-organs.

Having come to Me, these Mahâtmâs come not again to birth, the place of pain, non-eternal; they go to the highest bliss. (15)

The worlds, beginning with the world of Brahmâ, return again, O Arjuna ; he who cometh unto Me, O Kaunteya, verily he knoweth birth no more. (16)

The people who know the day of Brahmâ, a thousand Yugas in revolution, and the night, a thousand ages in ending, they know day and night. (17)

From the Unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve, even in That called the Unmanifested. (18)

This multitude of beings, going forth repeatedly, is dissolved at the coming of night; not by its will, O Pârtha, it streams forth at the coming of day.

(19)

Therefore verily there existeth, higher than the manifested, Another, unmani-

fested, eternal, which, in the destroying of all beings, is not destroyed. (20)

Unmanifested, indestructible, THAT is called; It is named the highest Path. They who reach It return not. That is My highest dwelling-place. (21)

He, the highest Purusha, O Pârtha, may be reached by devotion to Him only, in Whom all beings abide, by Whom all This¹ is spread out. (22)

In what time Yogîs, going forth, go to return not, and also to return, that time will I declare to thee, O prince of the Bhâratas. (23)

Fire, light, day-time, the bright fortnight, the six months of the northern path—then, going forth, the men who know Brahman go to Brahman. (24)

Smoke, night-time, the dark fortnight also, the six months of the southern path

¹ This, the universe, in opposition to THAT, the Source of all.

—then the Yogî, obtaining the moonlight,¹ returneth. (25)

Light and darkness, these are thought the world's eternal paths; by the one he goeth who returneth not, by the other he returneth again. (26)

Knowing these paths, O Pârtha, the Yogî is nowise troubled. Therefore in all times be firm in Yoga, O Arjuna. (27)

The pure fruit declared in the Vedas, in sacrifices, in austerities, and also in almsgiving, having known this, the Yogî passeth all by, and goeth to the supreme and ancient Seat. (28)

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Eighth Discourse, entitled :

**THE YOGA OF THE INDESTRUCTIBLE SUPREME
BRAHMAN.**

¹ The lunar, or astral, body Until this is slain the Soul returns to birth.

NINTH DISCOURSE.

The Blessed Lord said :

To thee, the uncarping, verily I will declare this Secret, both wisdom and knowledge, which, having known, thou shalt be freed from evil. (1)

Kingly Science, kingly Secret, supreme Purifier, this; explicit, according to Dharma,¹ very easy to perform, imperishable. (2)

Men without faith, not receiving this Dharma, O Parantapa, reach Me not; they return to the paths of this mortal world. (3)

By Me all this world is spread out, the embodiment of the Unmanifested; all

¹ e inner law of nature.

beings have root in Me, I am not established in them, (4)

Nor have beings root in Me; behold my sovereign Yoga! The support of beings and not rooted in beings, My SELF their efficient cause. (5)

As rooted in the Âkâsha the mighty air moves everywhere, so all things rest rooted in Me—so know thou. (6)

All things, O Kaunteya! go into my Prakriti at the destruction of a Kalpa;¹ at the beginning of a Kalpa I again send them out. (7)

Abiding Prakriti's Lord, I send forth again and again all this multitude of beings, without their force, by the force of Prakriti. (8)

Nor do these works bind me, O Dhananjaya, sitting indifferent, unattached, amid these works. (9)

By My presiding, Prakriti sends forth

¹ A period of activity, of manifestation.

the moving and unmoving ; because of this, O Kaunteya, the universe revolves.

(10)

The foolish disregard Me, when clad in human semblance, ignoring my higher nature, the Great Lord of beings ;

(11)

Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceiving Râkshasic and Âsûric Prakriti.¹

(12)

Verily the Mahâtmâs, O Pârtha ! partaking of My divine Prakriti, worship with Manas (fixed) on no other, having known the imperishable source of beings,

(13)

Always praising Me, strenuous, firm in vows, prostrating themselves before Me, worshipping in binding love.

(14)

Others also sacrifice with the sacrifice of wisdom, worshipping Me, as the One

¹ The Tâmasic Guna, or dark quality of Prakriti, characterises these demons.

and the Manifold everywhere, pervading all forms. (15)

I the oblation ; I the sacrifice ; I the ancestral offering ; I the fire-giving herb ; the Mantram I ; I also the butter ; I the fire ; I the burnt-offering ; (16)

I the Father of this universe, the Mother, the Supporter, the Grandsire ; the One Purifier to be known, the Om-kāra, and also the Rig, Sāma, and Yajur ; (17)

The Path, Nourisher, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable. (18)

I give heat ; I hold back and send forth the rain ; immortality and also death, Sat and Asat¹ am I, Arjuna. (19)

The knowers of the Three,² the Soma-

¹ Existence and non-existence, the final pair of opposites, beyond which is only the One.

² Vedas.

drinkers, the purified from sin, the sacrificers, pray of Me the way to Svarga; they reach the holy world of the God Indra, and eat in heaven the divine feasts of the Gods. (20)

They, having enjoyed the spacious Svarga-world, their holiness withered, come back to this mortal world. Following the virtues enjoined by the Three, desiring desires, they obtain the transitory. (21)

To those men who worship Me, not meditating on another, to those ever harmonious, I bring full security of Yoga. (22)

They also who worship other Gods with devotion, full of faith, they also worship Me, O son of Kuntî; though contrary to the ancient rule. (23)

I am indeed the Enjoyer of all sacrifices, and also the Lord, but verily they

¹ Vedas.

know Me not in Essence, and hence they fall. (24)

They who worship the Gods go to the Gods; to the Pitris go the Pitri-worshippers; to the Bhûtas go those who sacrifice to Bhûtas;¹ but My worshippers come unto Me. (25)

He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the purified self, offered as it is with devotion. (26)

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya ! do thou as an offering unto Me. (27)

Thus shalt thou be liberated from the bands of actions of good and evil fruits; thyself knit to the Yoga of renunciation, thou shalt come unto Me when set free. (28)

¹ Elementals or Nature-spirits.

The same am I amid all beings ; there is none hateful to me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them. (29)

But if an unrighteous person worship Me, worshipping not another, he must ever be accounted righteous, for he hath rightly resolved ; (30)

Speedily he becometh dutiful and goeth to eternal Peace. O Kaunteya, know thou certainly that My devotee is never destroyed. (31)

They who take refuge with Me, O Pârtha ! though of the womb of sin, women, Vaishyas, even Shûdras, they also tread the highest Path. (32)

How much rather holy Brâhmans and devoted royal saints ; having obtained this transient joyless world, worship thou Me. (33)

On Me (fix) thy Manas ; be devoted to Me ; sacrificeto Me ; prostratethyselfbefore Me ; harmonised thus in the SELF, thou

shalt come unto Me, being devoted to Me.

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Ninth Discourse, entitled .

**THE YO A OF THE KINGLY SCIENCE AND THE
KINGLY SECRET.**

TENTH DISCOURSE.

The Blessed Lord said :

Again, O mighty-armed, hear thou My supreme word, that desiring thy welfare, I will declare to thee who art beloved. (1)

The multitude of the Gods, or the great Rishis, know not My forthcoming, for I am the beginning of all the Gods and the great Rishis. (2)

He who knoweth Me, unborn, beginningless, the great Lord of the world, he among mortals is without delusion, liberated from all sin. (3)

Buddhi, wisdom, non-illusion, endurance, truth, passionlessness, calmness,

pleasure, pain, birth, existence¹, fear and
also courage, (4)

Harmlessness, equanimity, content,
austerity, almsgiving, fame and obloquy,
are the characteristics of beings as sever-
ally apportioned by Me. (5)

The seven great Rishis, the four
Ancients, and also the Manus, were
born of My Nature and Mind ; of them
this race was generated. (6)

He who knows in essence that sover-
eignty and Yoga of Mine, he is harmon-
ised by unchanging Yoga ; there is no
doubt thereof. (7)

I am the Generator of all ; all evolves
from Me ; having thus thought, the wise
adore Me, partaking of My Nature. (8)

Mindful of Me, their life hidden in
Me, teaching each other grade by grade,
ever conversing about Me, they are con-
tent and joyful. (9)

¹ Madhusudana thus translates bhava, abhāva.

To these, ever harmonious, worshipping in love, I give the Buddhi-Yoga by which they come unto Me. (10)

In them, out of compassion, dwelling within their SELF, I destroy the ignorance-born darkness by the shining lamp of wisdom. (11)

Arjuna said :

Thou art the supreme Brahman, the supreme Abode, the supreme Purifier ; Purusha ! Eternal, Divine, Primeval God, unborn, the Lord ! (12)

All the Rishis acclaim Thee, as also the divine Rishi, Nârada ; so Asita, Devala, Vyâsa ; and now Thou Thyself tellest it me. (13)

All this I believe true that Thou sayest to me, O Keshava. Thy manifestation, O Blessed Lord, neither Gods nor Dânavas comprehend. (14)

Thyself indeed knowest Thyself by Thyself, O Purushottama ! Source of

beings, Lord of beings, God of Gods,
Ruler of the World ! (15)

Deign to tell without reserve of Thy
divine SELF-sovereignty, by which sover-
eignty Thou stayest, pervading these
worlds. (16)

How may I know Thee, O Yogî, by
constant meditation ? In what, in what
qualities art Thou to be thought of by
me, O Blessed Lord ? (17)

In minute detail tell me again of Thy-
self, 'Thy Yoga' and sovereignty, O
Janârdana ; there is for me never satiety
in hearing Thy life-giving words. (18)

•

The Blessed Lord said :

Blessed be thou ! I will declare to thee
My divine sovereignty by its chief cha-
racteristics, O best of the Kurus ; there
is no end to My minute details. (19)

I, O Gudâkesha, am the SELF, seated
in the heart of all beings ; I am the be-

ginning, the middle, and also the end of all beings. (20)

Of the Âdityas I am Vishnu; of radiances the glorious Sun; I am Marichi of the Maruts, of the asterisms the Moon am I. (21)

Of the Vedas I am the Sâma-Veda, I am Vâsava of the Gods; and of the senses I am Manas, I am of living beings the intelligence. (22)

And of the Rudras Shankara am I, Vitesseha of the Yakshas and Râkshasas; and of the Vasus I am Pâvaka, Meru of high mountains am I. (23)

And of household priests the chief, know Me, O Pârtha, Vrihaspati; of generals I am Skanda, of lakes I am the ocean. (24)

Of the great Rishis Bhrigu I, of speech I am the one syllable¹; of sacrifices I am the sacrifice of silent repetitions², of immovable things Himâlaya. (25)

¹ Om.

² Japa.

Asvattha of all trees, and of divine
Rishis Nârada ; of Gandharvas Chitra-
ratha, of the perfected the Muni Kapila.
(26)

Uchchaishravas of horses know Me,
Amrita-born ; Airâvata of lordly elephants,
and of men the Monarch. (27)

Of weapons I am the Thunderbolt, of
cows I am Kâmaduk : and of progenitors
I am Kandarpa, of serpents Vâsuki am
I. (28)

And I am Ananta of Nâgas, Varuna of
sea-monsters I ; and of Pitris Aryaman,
Yama of judges am I. (29)

And I am Prahlâda of Daityas, of
measures Time am I ; and of wild beasts
I the imperial Beast¹, and Vainateya of
birds. (30)

Of purifications I am the Wind, Râma
of warriors I ; and I am Makara of
fishes, of streams the Ganges am I. (31)

¹ Lion or Tiger.

. Of creations the beginning and the ending, and also the middle am I, O Arjuna. Of sciences the science of Adhy-âtmâ, the Speech of orators I. (32)

Of letters the letter A I am, and the Dvandva of a composite; I also inexhaustible Time, I the Supporter whose Face turns everywhere. (33)

And all-devouring Death am I, and the Origin of all to come; and of female things Fame, Prosperity, Speech, Memory, Intelligence, Constancy, Endurance. (34)

Of songs also Vrihatsâman, Gâyatrî of metres am I; of months I am Mârga-shîrsha, of seasons the Flowery. (35)

I am the Gambling of the rogue, and the Splendour of splendid things I; I am Victory, I am Strenuous Exertion, and the Truth of the truthful I. (36)

Of the Vrîshnis Vâsudeva am I, of the Pândavas Dhananjaya; of the Munis also I am Vyâsa, of wise men Ushana the Sage. (37)

Of subjugating things I am the Sceptre,
 of conquerors I am Statesmanship; and
 of secrecy I am also Silence, the Know-
 ledge of knowers am I. (38)

And whatsoever is the seed of all be-
 ings, that am I, O Arjuna ! nor is there
 aught, moving or unmoving, that may
 exist bereft of Me. (39)

There is no end of My divine powers,
 O Parantapa ! these details of My sover-
 eignty have been declared only in brief. (40)

Whatsoever is royal, good, prosperous,
 and mighty, understand thou that to go
 forth from My splendour. (41)

But what is the knowledge of all these
 details to thee, O Arjuna ? Having per-
 vaded this whole universe with a portion
 of Myself, I exist. (42)

Thus in the glorious Upanishads of the
 BHAGAVAD GĪTĀ, the Science of Brahman, the
 Scripture of Yoga, the Dialogue between Shri
 Krishna and Arjuna, the Tenth Discourse, en-
 titled :

THE YOGA OF SOVEREIGNTY.

ELEVENTH DISCOURSE.

Arjuna said:

This word Thou hast spoken for my benefit of the Supreme Secret, named Adhyâtmâ, by this my delusion is taken away. (1)

The production and destruction of beings have been heard by me in minute detail from Thee, O Lotus-eyed, and also Thy imperishable greatness. (2)

According as Thou Thyself declarest, O Supreme Îshvara¹, I desire to see Thy Form as Îshvara, O best of beings. (3)

If thou thinkest there is strength in me to see It, O Lord, Lord of Yoga, then show me Thine imperishable SELF. (4)

¹ The Supreme Lord as Creator and Ruler of a Universe.

The Blessed Lord said:

Behold, O Pârtha, the forms of Me, by hundreds and by thousands, various in kind, divine, various in colour and shape. (5)

Behold the Âdityas, the Vasus, the Rudras, the two Ashvins and also the Maruts; behold many marvels never seen ere this, O Bhârata. (6)

Here, to-day, behold the whole universe, movable and immovable, standing in One, in My Body, O Gudâkesha, with aught else thou desirest to see. (7)

But verily thou art not able to behold Me with these thine eyes; the divine Eye I give unto thee! Behold My divine Yoga! (8)

Sanjaya said:

Having thus spoken, O King, the great Lord of Yoga, Hari, showed to Pârtha His supreme Form as Îshvara: (9)

With many mouths and eyes, with visions of many marvels, with many divine ornaments, with many divine weapons ; (10)

Wearing divine necklaces and vestures, anointed with divine unguents, all marvellous, shining, boundless, with Face turned everywhere. (11)

If the splendour of a thousand suns were to rise up together in the heaven, it would appear as the shining of that Mahâtmâ. (12)

There the whole universe, divided into manifold parts, was beheld by Pândava standing in One, in the Body of the God of Gods. (13)

Then he, Dhananjaya, overwhelmed with astonishment, his hair upstanding with delight, bowed down his head, and with joined palms spake to the God. (14)

Arjuna said :

Within Thy Form, O God, the Gods I see,

All grades of beings with distinctive
marks ;

Brahmâ, the Lord, upon His lotus-throne,
The Rishis all and Serpents, the divine.

(15)

With mouths, eyes, arms, breasts,¹ multi-
tudinous,

I see Thee everywhere, unbounded Form.
Beginning, middle, end, nor source of
Thee,

Infinite Lord, infinite Form, I find ; (16)
Shining, a mass of splendour everywhere,
With discus, mace, tiara, I behold :

Blazing as fire, as sun, dazzling the gaze
From all sides in the sky, immeasurable.

(17)†

Lofty beyond all thought, unperishing,
Thou treasure-house supreme ; all-imma-
nent,

Eternal Dharma's changeless Guardian,
Thou ;

As immemorial Man I think of Thee. (18)

¹ Literally, stomach.

Nor source, nor midst, nor end ! infinite
force,

Unnumbered arms, the sun and moon as
eyes !

I see Thy face, as sacrificial fire
Blazing, its splendour burneth up the
worlds. (19)

By Thee alone are filled the earth, the
heavens,

And all the regions that are stretched
between ;

The triple worlds sink down, O mighty
One,

Before Thine awful manifested Form
(20)

To Thee the troops of Suras enter in,
Some with joined palms in awe invoking
Thee ;

Banded Maharshis, Siddhas, " Svasti ! "
cry,

Chanting Thy praises with resounding
songs. (21)

Rudras, Vasus, Sâdhyas and Âdityas,

Vishvas, the Ashvins, Maruts, Ushmapas,
Gandharvas, Yakshas, Siddhas, Asuras,
In wondering multitudes beholding Thee.
(22)

Thy mighty Form, with many mouths
and eyes,
Long-armed, with thighs and feet innu-
merate,
Vast-bosomed, set with many fearful
teeth,
The worlds see terrorstruck, as also I.
(23)

Radiant Thou touchest heaven ; rainbow-
hued,
With opened mouths and shining vast-
orbed eyes.
My inmost self is quaking, having seen,
My strength is withered, Vishnu, and my
peace.
(24)

Like Time's destroying flames I see Thy
teeth,
Upstanding, spread within expanded
jaws;

Nought know I anywhere, no shelter find,
 Mercy, O God! Refuge of all the worlds!
(25)

The sons of Dhritarâshtra, and with them
 The multitude of all these kings of earth,
 Bhîshma, Drona, Sûta's royal son,
 And all the noblest warriors of our hosts,
(26)

Into Thygaping mouths theyhurrying rush,
 Tremendous-toothed and terrible to see;
 Some caught within the gaps between
 Thy teeth
 Are seen, their heads to powder crushed
 and ground.
(27)

As river-floods impetuously rush,
 Hurling their waters into ocean's lap,
 So fling themselves into Thy flaming
 mouths,
 In haste, these mighty men, these lords
 of earth.
(28)

As moths with quickened speed will head-
 long fly
 Into a flaming light, to fall destroyed,

So also these, in haste precipitate,
 Enter within Thy mouths destroyed to fall.
(29)

On every side, all-swallowing, fiery-
 tongued,
 Thou lickest up mankind, devouring all;
 Thy glory filleth space: the universe
 Is burning, Vishnu, with Thy blazing
 rays. (30)

Reveal Thy SELF; what awful form art
 Thou?
 I worship Thee! Have mercy, God
 supreme!

Thine inner Being I am fain to know;
 This Thy forthstreaming Life bewilders
 me. (31)

The Blessed Lord said:

Time am I, laying desolate the world,
 Made manifest on earth to slay mankind!
 Not one of all these warriors ranged for strife
 Escapeth death; thou shalt alone survive.
(32)

Therefore stand up! win for thyself
renown,

Conquer thy foes, enjoy the spacious realm.

By Me they are already overcome,

Be thou the outward cause, left-handed
one. (33)

Drona and Bhîshma and Jayadratha,

Karna and all the other warriors here

Are slain by Me. Destroy then fearlessly,

Fight! thou shalt crush thy rivals in the
field. (34)

Sanjaya said :

Having heard these words of Keshava,
he who weareth a diadem, with joined
palms, quaking, and prostrating himself,
spake again to Krishna, stammering
with fear, casting down his face. (35)

Arjuna said :

Hrishîkesha ! in Thy magnificence

Rightly the world rejoiceth, bound to
Thee;

The Râkshasas to every quarter fly
In fear; the hosts of Siddhas prostrate
fall. (36)

How should they otherwise, O loftiest
SELF!

First Cause! Brahmâ Himself less great
than Thou.

Infinite, God of Gods, Home of all worlds,
Unperishing, Sat Asat, THAT supreme!
(37)

First of the Gods, most ancient Man
Thou art,

Supreme Receptacle of all that lives,
Knower and Known, the Dwelling-place
on high,

In Thy vast Form the universe is spread.
(38)

Thou art Vâyu and Yama, Agni, Moon,
Varuna, Father, Grandsire of all:

Hail, hail to Thee! a thousand times all
hail!

Hail unto Thee ! again, again, all hail !

(39)

Prostrate in front of Thee, prostrate
behind,

Prostrate on every side to Thee, O All.

In power boundless, measureless in
strength,

Thou holdest all : then Thou Thyself
art All. (40)

If, thinking Thee but friend, importu-
nate,

O Krishna ! or O Yâdava ! O friend !

I cried, unknowing of Thy majesty,

And careless in the fondness of my love ;
(41)

If jesting, I irreverence showed to Thee,

At play, reposing, sitting or at meals,

Alone, O sinless One, or with my
friends,

Forgive my error, O Thou Boundless
One. (42)

Father of worlds, of all that moves and
stands,

Worthier of reverence than the Guru's self,
There is none like to Thee. Who passeth
Thee ?

Pre-eminent Thy power in all the worlds.

(43)

Therefore I fall before Thee; with my
body

I worship as is fitting ; bless Thou me.

As father with the son, as friend with
friend,

With the beloved as lover, bear with me.

(44)

I have seen That which none hath seen
before,

My heart is glad, yet faileth me for fear ;

Show me, O God, Thine other Form
again,

Mercy, O God of Gods, Home of all
worlds.

(45)

Diademed, mace and discus in Thy hand,

Again I fain would see Thee as before ;

Put on again Thy four-armed Shape, O
Lord,

O thousand-armed, of Forms innumerate.
(46)

The Blessed Lord said :

Arjuna, by My favour thou hast seen
This loftiest Form, by Yoga's self
 proclaimed !

Radiant, all-penetrating, endless, first,
That none except thyself hath ever seen.
(47)

Nor sacrifice nor Vedas, alms nor works,
Nor sharp austerity, nor study deep,
Can win the vision of this Form for man.
Foremost of Kurus, thou alone hast seen.
(48)

Be not bewildered, be thou not afraid,
~~Because~~ thou hast beheld this awful
 Form ;

Cast fear away, and let thy heart rejoice ;
Behold again mine own familiar Shape.
(49)

Sanjaya said :

Vasudeva, having thus spoken to Ar-

juna, again manifested His own Form, and consoled the terrified one, the Mahâtma again assuming a gentle form. (50)

Arjuna said :

Beholding again Thy gentle human Form, O Janârdana, I am now collected, and am restored to my own nature. (51)

The Blessed Lord said :

This Form of Mine beholden by thee is very hard to see. Verily the Gods ever long to behold this Form. (52)

Nor can I be seen as thou hast seen Me by the Vedas, nor by austerities, nor by alms, nor by offerings ; (53)

But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen, and entered in essence, O Parantapa. (54)

He who doeth actions for Me, whose supreme Good I am, My devotee, freed

from attachment, without hatred of any being, he cometh unto Me, O Pândava.

(55)

Thus in the glorious Upanishads of the BHAGAVAD GÎTÂ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Eleventh Discourse, entitled :

**THE YOGA OF THE VISION OF THE UNIVERSAL
FORM.**

TWELFTH DISCOURSE.

Arjuna said :

Those devotees who ever harmonised worship Thee, and those also (who worship) the Indestructible, the Unmanifested, whether of these is the more learned in Yoga ? (1)

The Blessed Lord said :

They who have fixed Manas on Me, and ever harmonised worship Me, with faith supreme endowed, these, in My opinion, are best in Yoga. (2)

They who worship the Indestructible, the Invisible, the Unmanifested, Omnipresent and Unthinkable, the Unchanging, Immutable, Eternal, (3)

Renouncing and subduing the senses, everywhere with Buddhi well-balanced, in the welfare of all rejoicing, these also com unto Me, (4)

. The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach. (5)

Those verily who renounce all actions in Me and make Me supreme, who, worshipping, meditate on Me, with no other Yoga, (6)

These I speedily lift up from the ocean of death and existence, O Pârtha, their minds being fixed on Me. (7)

Place thy Manas in Me, into Me let thy Buddhi enter; then doubtless thou shalt abide in Me on high hereafter. (8)

Yet if thou hast not strength firmly to place thy mind in Me, then by constant practice in Yoga seek to reach Me, O Dhananjaya. (9)

If also thou art not equal to constant practice, perform actions for My sake; performing actions with Me for object, thou shalt attain perfection. (10)

If to do this even thou hast not strength,

take refuge in union with Me; thus renouncing all fruit of action, act thou with the self controlled. (11)

Better indeed is wisdom than constant practice; than wisdom meditation is better; than meditation renunciation of the fruit of action; on renunciation close follows peace. (12)

He who without hatred of any being, friendly and showing mercy, without attachment and egoism, balanced in pleasure and pain, and enduring, (13)

Content with all, ever harmonious, with the self controlled, resolute, with Manas and Buddhi fixed in Me, My devotee, he is dear to Me. (14)

He who harasseth not the world and whom the world also doth not harass, freed from the harassments of joy, anger and fear. he is dear to Me. (15)

He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, My devotee, he is dear to Me. (16)

. He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, My devotee, he is dear to Me. (17)

He who is alike to foe and friend, and also in fame and ignominy, balanced in cold and heat, pleasures and pains, destitute of attachment, (18)

Unshaken by praise or reproach, silent, wholly content with what cometh, homeless, firm in mind, My devotee, that man is dear to Me. (19)

They verily who according to My teachings partake of that Amrita-Dharma, endued with faith, I their supreme (Object), devotees, they are surpassingly dear to Me. (20)

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Twelfth Discourse, entitled :

THE YOGA OF DEVOTION,

THIRTEENTH DISCOURSE.

The Blessed Lord said :

These bodies, O son of Kuntî, are called the Field; that which knoweth them is called the Knower of the Field by the Sages. (1)

Understand me as the Knower of the Field in all Fields, O Bhârata. Wisdom as to the Field and the Knower of the Field, that in My opinion is wisdom. (2)

What the Field is and of what nature, its changes and whence it is, and what He¹ is and what His powers, hear that now briefly from Me. (3)

Rishis have sung in manifold ways, in

¹ Kshetragnya, the Knower of the Field.

many various chants, and in decisive
Brahma-sûtra verses, full of reasonings.

(4)

The great Elements, Ahankâra, Buddhi
and also the unmanifested, the ten senses,
and the one, and the five pastures of the
senses ;

(5)

Desire, aversion, pleasure, pain, com-
bination,¹ intelligence, firmness, these are
cited as illustrations of the Field in
characteristic forms.

(6)

Humility, honesty, harmlessness, en-
durance, rectitude, service of the teacher,
purity, steadfastness, self-control,

(7)

Indifference amid the objects of the
senses, and also absence of egoism, un-
derstanding of the evil of birth, death, old
age, sickness and pain,

(8)

Unattachment, absence of self-identifi-
cation with son, wife or home, and
constant balance of mind in wished-for
and unwished-for events,

(9)

¹ The body

Unflinching devotion to Me, without union with another, resort to sequestered places, absence of pleasure in the company of men, (10)

Constancy in the Adhyâtmâ-wisdom, understanding of the object of essential wisdom ; that is declared to be wisdom ; all against it is ignorance. (11)

I will declare that which is to be known, that which being known immortality is gained—the beginningless supreme Brahman, called neither being nor non-being. (12)

Everywhere THAT has hands and feet, everywhere eyes, heads, and mouths, all-hearing, He dwelleth in the world, enveloping all. (13)

Shining with all sense-faculties without any senses ; unattached supporting everything ; and free from properties enjoying properties. (14)

Without and within all beings, immovable and also movable ; from His

subtlety indistinguishable; at hand and far away is THAT. (15)

Not divided amid beings, and yet seated distributively; THAT is to be known as the Supporter of beings; He devours and He generates. (16)

THAT, the Light of all lights, is said to be beyond darkness; wisdom, the wisdom to be gained, the end of wisdom, seated in the hearts of all. (17)

Thus the Field, wisdom, and that which is to be known, have been briefly told. My devotee, thus knowing, enters into My Being. (18)

Know thou that Prakriti and Purusha are both without beginning; and know thou also that varieties and qualities are all Prakriti-born. (19)

Prakriti is called the origin of what is to be done, of causes and effects; Purusha is called the origin of sensations of pleasure and pain. (20)

Purusha seated in Prakriti useth the

qualities born of Prakriti ; the attachment to the qualities is the cause of births in good and evil wombs. (21)

Spectator and Permitter, Supporter, Enjoyer, the great Īshvara, thus is styled the supreme SELF ; in this body the supreme Purusha. (22)

He who knoweth this Purusha and Prakriti and the various qualities, in whatsoever condition, he shall not be born again. (23)

Some by meditation behold the SELF in the Self by the SELF ; others by the Sāṅkhya Yoga, and others by the Yoga of action ; (24)

Others also, ignorant of this, having heard of it from others, worship ; and these also cross beyond death, adhering to what they had heard. (25)

Whatsoever existence is born, immobile or mobile, know thou, O best of the Bhāratas, it is from the union between the Field and the Knower of the Field. (26)

— Seated equally in all beings, the supreme Īshvara, indestructible within the destructible ; he who thus seeth, he seeth. (27)

Seeing indeed the same everywhere, Īshvara equally dwelling, he doth not destroy the SELF by the self, and thus treadeth the highest Path. (28)

He who seeth that Prakriti verily performeth actions everywhere, and that the SELF is actionless, he seeth. (29)

When he perceiveth that the varied natures of beings are rooted in One, and proceed from it, then he reacheth Brahman. (30)

Beginningless, without qualities, the Supreme SELF, imperishable, though seated in the body, O Kaunteya, worketh not nor is soiled. (31)

As the omnipresent Âkâsha is not soiled, by reason of its subtlety, so seated everywhere in the body the SELF is not soiled. (32)

As this one sun illumineth the whole earth, so the Lord of the Field illumineth every Field, O Bhârata. (33)

They who by the eye of wisdom perceive the difference between the Field and the Knower of the Field, and the liberation of beings from Prakriti, they go to the Supreme. (34)

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Thirteenth Discourse, entitled :

**THE YOGA OF THE DISTINCTION BETWEEN THE
FIELD AND THE KNOWER OF THE FIELD.**

FOURTEENTH DISCOURSE.

The Blessed Lord said :

I will again proclaim that supreme wisdom, of all wisdom the best, which all the Munis having known have gone hence to the supreme Perfection. (1)

Having taken refuge in this wisdom and having entered into My Nature, they are not re-born even in the emanation of a universe, nor are disquieted in the dissolution. (2)

My womb is the mighty Brahman ; in that I place the germ ; thence cometh the production of all beings, O Bhârata. (3)

In whatever wombs mortals are produced, O Kaushîya, the mighty Brahman is my womb, I their generating Father.

Sattva, Rajas, Tamas, such are the Gunas; Prakriti-born they bind fast in the body, O great-armed one, the indestructible Dweller in the body. (5)

Of these Sattva, from its stainlessness luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one. (6)

Rajas, having the nature of passion, know thou, is the source of the attachment to the thirst for life, O Kaunteya, that bindeth the Dweller in the body by the attachment to action. (7)

But Tamas, know thou, born of un-wisdom, deludeth all Dwellers in the body; that bindeth by negligence, indolence and sloth, O Bhârata. (8)

Sattva attacheth to bliss, Rajas to action, O Bhârata. Tamas, verily having shrouded wisdom, attacheth on the contrary to negligence. (9)

Rajas and Tamas being overcome, Sattva remaineth, O Bhârata. Rajas

and Sattva, then Tamas; and Tamas and Sattva, then Rajas. (10)

When the wisdom-light streameth forth from all the gates of the body, then it may be known that Sattva is increasing. (11)

Greed, outgoing energy, undertaking of actions, restlessness, desire—these are born of the increase of Rajas, O best of the Bhâratas. (12)

Darkness, stagnation and negligence and also delusion—these are born of the increase of Tamas, O joy of the Kurus. (13)

If Sattva verily prevaieth when a man goeth to dissolution, then he goeth forth to the spotless worlds of supreme knowledge. (14)

Having gone to dissolution in Rajas, he is born among those attached to action if dissolved in Tamas, he is born in the wombs of the deluded. (15)

It is said the fruit of a good action is Sâttvic and spotless; verily the fruit of

Rajas is pain, and the fruit of Tamas un-
wisdom. (16)

From Sattva wisdom is born, and also
greed from Rajas; negligence and delusion
are of Tamas and also unwisdom. (17)

They rise upwards who are settled in
Sattva ; the Râjasic dwell in the midmost
place; the Tâmasic go downwards, en-
veloped in the vilest qualities. (18)

When the Scer perceiveth no agent
other than the Gunas, and knoweth THAT
which is higher than the Gunas, he
entereth into My Nature. (19)

When the Dweller in the body hath
crossed over the three Gunas, whence all
bodies have been produced, liberated from
birth, death, old age and sorrow, he
drinketh the nectar of immortality.¹ (20)

Arjuna said :

What are the marks of him who hath
crossed over the three Gunas, O Lord ?

¹ The Amrita.

How acteth he, and how doth he go
beyond these three Gunas ? (21)

The Blessed Lord said .

He who hateth not radiance, nor outgoing energy, nor even delusion, O Pāṇḍava, when present, nor longeth after them absent ; (22)

He who, seated as a neutral, is unshaken by the Gunas, saying, "The Gunas revolve" ; he who standeth apart, immovable, (23)

Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike ; the same to loved and unloved, firm, the same in censure and in praise, (24)

The same in honour and in ignominy, the same to friend and foe, abandoning all undertakings—he is said to have crossed over the Gunas. (25)

And he who serveth Me exclusively by the Yoga of devotion, he, crossing beyond

the Gunas alike, he is fit for the Abode of Brahman. (26)

For I am the Abode of Brahman, of the indestructible nectar of immortality, of immemorial Dharma, and of unmixed bliss. (27)

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Fourteenth Discourse, entitled :

**THE YOGA OF SEPARATION FROM THE
THREE GUNAS.**

FIFTEENTH DISCOURSE.

The Blessed Lord said :

With roots above, branches below, the Asvattha is said to be indestructible ; the leaves of it are hymns ; he who knoweth it is a Veda-knower. (1)

Downwards and upwards spread the branches of it, nourished by the Gunas, the objects of the senses its buds ; and its roots grow downwards, the bonds of action in the world of men. (2)

Nor here may be acquired knowledge of its form, nor its end, nor its origin, nor its nature ; this strongly-rooted Asvattha having been cut down by the unswerving weapon of non-attachment, (3)

Then that Path may be sought, treading which there is no return ; going in-

deed to that original Purusha whence the ancient forthstreaming sprang. (4)

Without pride and delusion, victorious over the evil of attachment, dwelling constantly in Adhyātmā, desire having come to an end, liberated from the pairs of opposites known as pleasure and pain, they tread, undeluded, the indestructible Path. (5)

Nor doth the sun lighten there, nor moon, nor fire; having gone thither they return not; that is My supreme Dwelling-place. (6)

An inmemorial portion of Myself, in the world of life a living being, draweth round Itself the senses of which Manas is the sixth, placed in Prakriti. (7)

When the Lord acquireth a body and when He abandoneth it, He seizeth these and goeth with them, as the wind (takes) fragrances from their retreats. (8)

Taking possession of the ear, the eye, the touch, the taste and the smell, and of

Manas also, He enjoyeth the objects of the senses. (9)

The deluded do not perceive Him when He departeth or stayeth, or guided by the Gunas, enjoyeth; the eyes of wisdom perceive. (10)

Subdued Yogis perceive this, established in the SELF; but though subdued the unintelligent perceive it not, their Manas untrained. (11)

That splendour issuing from the sun that enlighteneth the whole world, that which is in the moon and in fire, that splendour know as from Me. (12)

Permeating the soil, I am the support of beings by My vital energy, and having become the fragrant Soma¹ I nourish all plants. (13)

I, having become Vaishvânara, take possession of the bodies of breathing

¹ "Having become the watery Moon" is the accepted translation.

things, and united with Prâna and Apâna,
I cook the four kinds of food.¹ (14)

And I am seated in the hearts of all, and
from Me memory, wisdom and faculty of
reason. And that which is to be known
in all the Vedas am I; and I indeed the
Veda-knower and the performer of the
ends of the Veda. (15)

There are two Purushas in this world,
one destructible and one indestructible;
the destructible (is) all beings, the in-
destructible (is) called the Unchang-
ing. (16)

The highest Purusha is verily Another,
declared as the Supreme SELF. He who
pervadeth and sustaineth the three worlds,
the indestructible Īshvara. (17)

Since I excel the destructible, and am
more excellent also than the indestructible,
in the world and in the Veda I am pro-
claimed Purushottama.² (18)

¹ The fire of digestion. ² The highest Purusha.

· He who undeluded knoweth Me thus as Purushottama, he, all-knowing, worship-peth Me with his whole being, O Bhârata.
(19)

Thus by Me this eternal Secret hath been told, O sinless one. Having known this, he may become Buddhi-filled, and with all action accomplished, O Bhârata.
(20)

Thus in the glorious Upanishads of the BHAGAVAD GÎTÂ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Fifteenth Discourse, entitled :

THE YOGA OF ATTAINING PURUSHOTTAMA.

SIXTEENTH DISCOURSE.

Fearlessness, purity of heart, steadfastness in the Yoga of wisdom, almsgiving, self-restraint and sacrifice and study of the Shâstras, austerity and straightforwardness, (1)

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of calumny, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, (2)

Boldness, forgiveness, fortitude, uprightness, amity, absence of pride—these become his who is born with the divine properties, O Bhârata. (3)

Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom

are his who is born, O Pârtha, with âsuric¹ properties. (4)

The divine properties are deemed (to be) for liberation, the âsuric for bondage. Grieve not, thou art born with divine properties, O Pândava. (5)

There are two streams of beings in this world, the divine and also the âsuric ; the divine hath been described at length ; hear from Me, O Pârtha, the âsuric. (6)

Âsuric men know not either action or inaction ;² nor purity (of body), nor even purity of conduct, nor truth is in them. (7)

"The universe is without truth, without (moral) basis," they say, "without a God³, brought about by mutual union and caused by lust and nothing else." (8)

Seeing thus, these uncurbed ruined

¹ The Asuras were the enemies of the Suras, or Gods ; "demoniac properties" might be said.

² Religious action or inaction.

³ Ishvara, the Ruler of a Universe.

men, of small intelligence¹, of fierce deeds, come forth as enemies for the destruction of the world. (9)

Surrendering themselves to insatiable desires, possessed with hypocrisy, conceit and arrogance, holding evil ideas through delusion, (they) engage in action with impure resolves. (10)

Giving themselves over to numberless plans, whose end is death, regarding as the highest the gratification of lusts, feeling sure that that is all, (11)

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments. (12)

“This to-day by me hath been gained, that desire I shall obtain; this wealth is mine already, and also this shall be mine in future. (13)

“I have slain this enemy, and others

¹ Buddhi

also I shall slay. I am a lord, I am the enjoyer, I am successful, I am powerful, happy ; (14)

I am wealthy, well-born ; what other is there that is like unto me ? I will sacrifice, I will give (alms), I will rejoice." Thus deluded by unwisdom, (15)

Bewildered by numerous thoughts, enmeshed in the web of delusion, attached by the gratification of desire, they fall downwards into a foul hell. (16)

Self-conceited, obstinate, filled with pride and the intoxication of wealth, they perform lip-sacrifices with hypocrisy, contrary to Scriptural ordinance. (17)

Given over to egoism, power, insolence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own. (18)

These haters, pitiless, vilest among men, impure, I ever throw down in the worlds into âsuric wombs. (19)

Obtaining an âsuric womb, deluded birth after birth, attaining not to Me, O Kaunteya, thus they tread the lowest path. (20)

Triple is this gate of hell, destructive of the self—lust, wrath and greed : therefore let man renounce these three.

(21)

A man liberated from these three gates of darkness, O son of Kuntî, accomplisheth his own welfare and thus reacheth the highest Path. (22)

He who having cast aside the ordinances of the Shâstras, proceedeth as his own desire leadeth him, attaineth not to perfection, nor happiness, nor the highest Path. (23)

Therefore let the Shâstras be thy authority, in determining what ought to be done, or what ought not to be done. Having learned what hath been said by the scriptural texts, thou oughtest to work in this world. (24)

Thus in the glorious Upanishads of the BHAGAVAD GÎTÂ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Sixteenth Discourse, entitled:

**THE YOGA OF DIVISION BETWEEN THE DIVINE
AND THE ASURIC.**

SEVENTEENTH DISCOURSE

Arjuna said :

Those that casting aside the ordinances of the Shâstras, sacrifice and are possessed of faith,¹ what is verily their position, O Krishna? Is it one of Sattva, Rajas or Tamas? (1)

The Blessed Lord said :

Threefold is the faith of the Embodied, each born of its own nature—sâttvic, râjasic and tâmasic. Hear thou of each of these. (2)

The faith of each is shaped to his own nature, O Bhârata. The man consists of his faith;² that which his faith is, he is even that. (3)

Sâttvic men worship the Gods; râjasic

¹ Shraddhâ.

² That is, the man's faith shows what is the man's character.

the Yakshas and Rākshasas;¹ the others, the tāmasic folk, worships Pretas and troupes of Bhûtas.² (4)

The men who perform severe austerities, unenjoined by the Shâstras, wedded to hypocrisy and egoism, impelled by the force of their desires and passions, (5)

Unintelligent, tormenting the aggregated elements forming the body, and Me also, seated in the body, know these âsuric in their resolves. (6)

The food also which is dear to each is threefold, as also sacrifice, austerity and almsgiving. I hear thou this distinction of these. (7)

The foods that augment vitality, energy, vigour, health, joy and relish, savoury, oleaginous, solid and agreeable, are dear to the Sâttvic. (8)

¹ Yakshas are demigods; Rākshakas powerful and energetic demons.

² Pretas are ghosts, the departed, while Bhûtas are Nature-Spirits of a somewhat goblin-like type.

The Râjasic desire bitter, sour, saline, over-hot, pungent, dry and burning foods, producing pain, grief and sickness. (9)

That which is stale and tasteless, putrid and corrupt, leavings also and filth, is the food dear to the Tâmasic. (10)

A sacrifice which is offered by men without any desire for fruit, as enjoined by the ordinances, under the firm belief that "Sacrifice ought verily to be performed," is sâttvic. (11)

That sacrifice offered with a view verily to fruit, and also indeed for self-glorification, O best of the Bhâratas ; know thou to be râjasic. (12)

The sacrifice contrary to the ordinances, without distributing food, devoid of the Mantras and without gifts,¹ empty of faith, is said to be tâmasic. (13)

Worship given to the Gods, to^o the Twice-born, to Gurus and to the wise,

To the officiating priests

purity, straightforwardness, continence and harmlessness, are called the austerity of the body. (14)

Speech causing no annoyance, truthful, pleasant and beneficial, the constant practice of the study of the Shâstras, are called the austerity of speech. (15)

Mental calmness, equilibrium, silence, self-control, purity of nature—this is called the austerity of the mind.¹ (16)

This threefold austerity, performed by men with the utmost faith, without desire for fruit, harmonised, is said to be sâttvic. (17)

The austerity which is practised with the object of gaining respect, honour and reverence, and with hypocrisy, is said to be rājasic, unstable and transitory. (18)

That austerity done under a deluded understanding, with self-torture, or with the object of destroying another, that is declared tāmasic. (19)

¹ Manas.

“Gift ought to be made;” thus saying, that alms given without chance of return, in a (fit) place and time, to a worthy person, that alms is accounted sâttvic. (20)

That given with a view to receiving in return, or looking for fruit again, or grudgingly, that alms is accounted râjasic. (21)

That alms given at (unfit) place and time, and to unworthy persons, irreverently and contemptuously, that is declared tâmasic. (22)

“OM TAT SAT,” this has been declared to be the threefold designation of Brahman. By that were created of old Brâhmans, Vedas and sacrifices. (23)

Therefore with the pronunciation of “Om” the acts of sacrifice, gift and austerity are always performed, as laid down in the ordinances by the knowers of Brahman. (24)

¹ Gift which is made because it ought to be made.

With the pronounciation of "TAT" are performed the acts of sacrifice, austerity and gift, and without aiming at fruit, by those desiring liberation. (25)

"SAT" is used in the sense of reality and goodness; likewise, O Pârtha, the sound "SAT" is used in the sense of a good work. (26)

Steadfastness in sacrifice, austerity and gift is also called "SAT," and also an action for the sake of these or THAT is even named "SAT." (27)

Whatsoever oblation, gift, austerity, deed, is wrought without faith, "Asat" it is called, O Pârtha; it is nought, here or hereafter. (28)

• Thus in the glorious Upanishads of the BHAGAVAD GÎTÂ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Seventeenth Discourse, entitled;

• THE YOGA OF THE DIVISION OF
THREEFOLD FAITH.

EIGHTEENTH DISCOURSE.

— —

Arjuna said :

I desire, O mighty-armed ! to know severally the essence of Renunciation,¹ O Irishîkesha, and of Abandonment,² O Keshinisûdana.³ (1)

The Blessed Lord said :

Sages know as Renunciation the relinquishment of works with desire ; the abandonment of the fruit of all actions is called Abandonment by the wise. (2)

“ Action should be abandoned as ⁴an evil,”⁴ declare some wise men ; “ the actions of sacrifice, gift and austerity

¹ Sannyâsa

² Tyâga.

³ Slayer of Keshi, a demon.

⁴ Some read “ because it is evil ”

should not be abandoned," say others. (3)

Hear my conclusions as to that abandonment, O best of the Bhâratas ; since Abandonment, O tiger of men, has been explained as threefold. (4)

The action of sacrifice, gift and austerity should not be abandoned, but it should be indeed performed ; sacrifice, gift and also austerity are the purifiers of the wise. (5)

But even these actions should be done leaving aside attachment and fruit, O Pârtha ; that is my certain and best belief. (6)

Verily renunciation of actions that are prescribed is not proper ; the abandonment thereof from delusion is said to be tāmasic. (7)

He who abandoneth an action from fear of physical suffering, saying, "Painful," (thus) performing a rājasic abandonment, obtaineth not the fruit of Abandonment.

(8)

He who saying, "It ought to be done," performeth an ordained action, O Arjuna, abandoning attachment and also fruit, that Abandonment is regarded as sâttvic.

(9)

The abandoner pervaded by Sattva, intelligent and with doubts cut away, hateth not unpleasurable action nor is attached to pleasurable.

(10)

An embodied being is unable completely to abandon actions; verily he who abandoneth the fruit of action he is said to be an Abandoner.

(11)

Good, evil and mixed -threefold is the fruit of action hereafter for the non-Abandoner; but there is none ever for the Renouncer.

(12)

These five causes, O mighty-armed, learn of Me as declared in the Sâmkhya for the accomplishment of all actions—

(13)

The place, the actor and the various organs, and the several endeavours in

various kinds, and the (presiding) deities also, the fifth. (14)

Whatever action a man performeth by his body, speech and mind,¹ whether right or the opposite, these five are its causer. (15)

That being so, he verily who looketh on his SELF, which is isolated, as the actor, owing to untrained discriminative faculty, he,² of perverted intelligence, seeth not. (16)

He who is free from the egoistic notion, whose discriminative faculty is pure, though he slay these peoples, he slayeth not, nor is bound. (17)

Knowledge, what is the known and the knower, the threefold impulse to action; the organ, the action, the actor, the threefold constituents of action. (18)

Knowledge, action and actor are said

Manas.

Buddhi.

to be also threefold, from the difference of qualities¹; hear thou also these duly in the enumeration of qualities. (19)

That by which one indestructible Cause is seen in all beings, inseparate in the separated, know thou that knowledge as sâttvic. (20)

But that knowledge which knoweth the several manifold natures in all beings as separate, that knowledge know thou as râjasic. (21)

And that which clingeth to each one thing as if it were the whole, without reason, without grasping the reality, narrow, that is declared to be tâmasic. (22)

An action which is ordained, devoid of attachment, done without affection or hatred, without desire of obtaining fruit, that is called sâttvic. (23)

But that action that is done by one

¹ Gunas.

longing for desires, or again with egoism, or with much effort, that is declared to be rājasic. (24)

The action undertaken from delusion, without regarding the consequences loss and injury (to others)—and personal strength, that is declared to be tāmasic. (25)

Liberated from attachment and not being an egoist, endued with firmness and vigour, unturned by success or failure, that actor is called sâttvic. (26)

Passionate, desiring to obtain the fruit of actions, greedy, harmful, impure, endued with joy and sorrow, such an actor is pronounced rājasic. (27)

Listless, vulgar, stubborn, cheating, malicious, indolent, despairful, procrastinating, that actor is called tāmasic. (28)

The division of Buddhi and of firmness also, threefold according to the qualities, hear thou, as will be declared (by Me)

unreservedly and severally, O Dhananjaya. (29)

That which knoweth action and inaction, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that Buddhi is sâttvic, O Pârtha. (30)

That by which one understandeth awry Dharma and Adharma¹, and also what ought to be done and what ought not to be done, that Buddhi, O Pârtha, is râjasic. (31)

That which, enwrapped in darkness, thinketh Adharma to be Dharma, and (seeth) all things perverted, that Buddhi, O Pârtha, is tâmasic. (32)

The firmness, unflinching through Yoga, by which one restraineth the actions of Manas, of the life-breaths and of the sense-organs, that firmness, O Pârtha, is sâttvic. (33)

¹ Right and Wrong in the widest sense.

The firmness, O Arjuna, by which one holdeth fast Dharma, pleasure and wealth, (and is) from attachment desirous of fruit, that firmness, O Pârtha, is râjasic. (34)

That by which a slow-witted person doth not abandon sleep, fear, grief, and also stupidity, that firmness, O Pârtha, is tâmasic. (35)

And now the threefold kinds of pleasure hear thou from Me, O bull of the Bhâratas; that in which one by practice rejoiceth, and which putteth an end to pain; (36)

Which at first is nauseous but in the end is as the nectar of immortality; that pleasure is said to be sâttvic, born of the serenity (derived) from a knowledge of the SELF. (37)

That which at first is as the nectar of immortality from the union of the senses with the objects of senses, but in the end is nauseous, that pleasure is accounted râjasic. (38)

That pleasure which at first and in its results is delusive of the self, arising from sleep, indolence and heedlessness, that is declared tāmasic. (39)

There is not an entity, either on the earth or again in heaven among the Gods, that is liberated from these three qualities born of Prakriti. (40)

Of Brāhmans, Kshattriyas, Vaishyas and Shûdras, O Parantapa, the Karmas¹ have been distributed, according to the qualities born of their own natures. (41)

Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, experience, piety, are the Brāhman-Karma, born of his own nature. (42)

Prowess, boldness, firmness, dexterity, and also not flying from battle, generosity, the nature of a ruler, are the Kshattriya-Karma, born of his own nature. (43)

¹ "Duty" might here be used throughout, but the word Karma is now well understood and is more significant; it is action arising from the nature fashioned by past thoughts and desires.

Ploughing, protection of cattle, and trade are the Vaishya-Karma, born of his own nature. Action of the nature of service is the Shûdra-Karma, born of his own nature. (44)

The man reacheth perfection who is content in his own Karma. Listen thou how perfection is won by him who is content in his own Karma. (45)

THAT, the forth-giver¹ of beings, by Whom all This is spread out, by worshipping Him in his own Karma a man winneth perfection. (46)

Better is one's own Dharma, though destitute of merits, than the well-executed Dharma of another. He who doeth the Karma laid down by his own nature incurreth not sin. (47)

Nature-born Karma, O son of Kuntî, though (attended with) evil, one ought

¹ "Pravritti" is taken by some to mean "movement."

not to renounce. All undertakings are enveloped by evil as fire by smoke. (48)

He whose Buddhi is everywhere unattached, the self subdued, dead to desires, he goeth to the supreme perfection of freedom from Karma by Renunciation. (49)

How he who hath attained perfection obtaineth Brahman, that highest end of wisdom, that learn thou from Me only succinctly, O Kaunteya. (50)

United to Buddhi purified, controlling the self by firmness, having renounced sound and the other objects of the senses, having laid aside passion and hatred, (51)

Frequenting a sequestered place, abstemious (in food), speech, body and mind¹ subdued, fixed in meditation and Yoga,² taking refuge in dispassion, (52)

Having abandoned egoism, violence,

¹ Manas.

² Some read "dhyānayogan," "Yoga of meditation."

arrogance, desire, wrath, covetousness, devoid of worldly affection and peaceful—he is fit to become Brahman. (53)

Becoming Brahman, serene in the SELF, he neither grieveth nor desireth; balanced among all beings, he obtaineth supreme devotion unto Me. (54)

By devotion he knoweth Me fully, what I am and what My Essence; having thus known My Essence, he forthwith entereth into Me. (55)

Even performing all actions continually, taking refuge in Me, by My grace he obtaineth the eternal indestructible Abode. (56)

Abandoning mentally all works in Me, I thy chief Good, resorting to Buddhi-Yoga, have thy thought ever on Me. (57)

Thinking on Me, thou shalt conquer all obstacles by My grace; but if from egoism thou wilt not give ear, thou wilt be destroyed utterly. (58)

If, taking refuge in egoism, thou think-

est, "I will not fight," to no purpose thy determination: nature will constrain thee.
(59)

O son of Kuntî, bound by thine own Karma arising from thine own nature, that which from delusion thou desirest not to do, that even involuntarily thou wilt perform.
(60)

Îshvara dwelleth in the hearts of all beings, O Arjuna, by His Mâyâ¹ causing all beings to revolve, as though mounted on a potter's wheel.
(61)

Flee unto Him for shelter with all thy being, O Bhârata ; by His grace thou shalt obtain supreme Peace, the everlasting Dwelling-place.
(62)

Thus hath wisdom, most secret of all secrets, been declared unto thee by Me ; having reflected over it fully, then act thou as thou desirest. • (63)

Listen thou again to My supreme word,

¹ Illusive power.

most secret of all ; most beloved art thou of Me, therefore will I speak for thy benefit. (64)

(Place) thy Manas on Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth ; thou art dear to Me. (65)

Renouncing all Dharmas, come unto Me alone for shelter ; sorrow not, I will liberate thee from all sins. (66)

This is not to be ever spoken by thee to anyone who is without religious austerities, nor (to one who) is not devoted, nor as well (to one) who desireth not to listen, nor yet to him who speaketh evil of Me. (67)

He who shall declare this Supreme Secret among My devotees, having shown this supreme devotion for Me, verily he shall come to Me ; there is no doubt thereof. (68)

! Some read "asanshaya," which would be "being freed from doubts."

Nor is there any among men who performeth dearer service to Me than he, nor any other than he shall be more beloved by Me on earth. (69)

And he who shall study this sacred dialogue of ours, by him will have been offered to Me the sacrifice of wisdom. Such is My Mind. (70)

The man also who, full of faith, heareth it unreviling, he indeed, liberated, shall obtain the spotless worlds of the righteous. (71)

I hope this is heard, O son of Pritha, with one-pointed intelligence. Is thy delusion, caused by unwisdom, destroyed, O Dhananjaya? (72)

Arjuna said :

Destroyed my delusion. I have gained the knowledge¹ of the truth through Thy grace, O Achyuta. I am firm, my

¹ Literally "memory."

doubts have fled away. I will do according to Thy word. (73)

Sanjaya said :

I heard this marvellous dialogue of Vāsudeva and the great-souled Pârtha, causing my hair to stand on end ; (74)

By the favour of Vyâsa I listened to this Supreme Secret, Yoga from the Lord of Yoga, Krishna Himself speaking in my presence. (75)

O King, remembering, remembering this marvellous and holy dialogue between Krishna and Arjuna, I rejoice again and again. (76)

And remembering, remembering, that most marvellous form of Hari, great is my wonder, O King. I rejoice, again and again. (77)

Wherever is Yoga's Lord, Krishna, or wherever is Pârtha, the archer, there are

firmly established prosperity, victory and happiness. So I think.' (7^v)

Thus in the glorious Upanishads of the BHAGAVAD GITA, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Eighteenth Discourse, entitled

THE YOGA OF LIBERATION BY RENUNCIATION

Thus the BHAGAVAD GITA hath ending

PRACE ME TO ALL BEINGS!

Shri Snankaracharya's reading would run, "there is prosperity, victory, happiness and immortality."

THE BHAGAVAD GITA, Vol. 1, 1900, N. C.

